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THE MISSIONARY HERALD.

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REV. DAVID GREENE.

[THE death of Mr. Greene was mentioned in May last; but the Herald should present a fuller notice of one who was so long connected with it, and with all the labors at the Missionary House. The excellent engraved likeness opposite, will bring the man before those who knew him some years ago, and the following tribute to his memory has been prepared by one who was associated with him during his whole term of service as a Secretary of the Board.]

DAVID GREENE was born in Stoneham, Massachusetts, on the 15th of November, 1797. His father was a farmer and mechanic, much respected for his industry and integrity, though not a professor of religion. The mother was amiable and judicious, with more than common energy of character. Her cast of mind is said to have been somewhat pensive, and her religious experience remarkable. She died in 1813.

David was among the younger of nine children. He was affectionate as a boy, and in school stood generally at the head of his class. After reaching the age of twelve years, he was largely entrusted with the care of the farm, the father's engagements calling him often from home. Samuel, an older brother, — still remembered in Boston with much affection as pastor of the church in Essex Street, — was graduated at Cambridge College, and it was owing to his influence that David entered upon a course of liberal education. His studies were commenced at Phillips Academy, Andover, in 1815, and were continued, with some interruptions, through the eleven subsequent years.

The Rev. George E. Adams, D. D., his classmate in the academy, and in the college and seminary, and for a large part of the time his room-mate, says of him at the academy: "He was there reckoned a Christian, — a halting, doubting one, — taking his turn, with some hesitation, in religious exercises, but was not a church-member." In September, 1817, the two friends entered Yale College. We have strong concurring testimony, from a number of his classmates, as to the thoroughness of Mr. Greene's scholarship, and the excellence of his character while in that institution. Dr. Adams gives a faithfully interesting account of his religious experience. He says: "Mr. Greene, after a while, declined engaging in religious exercises at meetings, from conscientiousness."

tious scruples, and would do nothing to claim the character of a Christian; showing his propensity towards thorough and stern self-dealing. Still, he was moving on toward the ministry, and became, I am quite confident, a beneficiary of the American Education Society. Through the greater part of his college course he stood in this position, — not of the world, not claiming the place of a Christian, though more correct in conduct than most Christians. In our last year he was profoundly exercised in mind. It was distressing to see him. Day after day, for weeks, the order of the day with him was: college exercises, punctually, about one hour upon entering the room for the lesson; then sitting in mute despair, Bible in one hand, the other hand closed, pressing upon his cheek or mouth. ‘George, George, what a terrible thing *sin* is!’ That is the only expression I remember, and I suspect *that* tells the whole story.

‘The influence of this mental suffering on his bodily frame and appearance was very great. He became pale and emaciated. No one could see him without reading in his countenance the agony of his soul. So far as I remember, he never experienced any sudden deliverance. The *anguish* wore itself out. Even when we graduated, he had not gained a clear confidence of his good estate, and talked somewhat despairingly of the future.

‘One noticeable thing in his college life,’ adds Dr. Adams, “should be mentioned. He was never absent from any college exercise during his first three years, nor tardy, though he sometimes went from his bed and returned immediately to it. Professor Fisher once called him to his room to speak of this, as a very remarkable thing.”

Mr. Greene completed his college course in 1821, and had one of the highest appointments in his class. The year following he spent in teaching a private school of young ladies, in Boston, where he gave satisfaction both to parents and scholars. In the fall of 1822 he entered the Theological Seminary at Andover, but sometime in the following year he was induced to take charge of the academy at Amherst, as principal; an institution which then furnished a large proportion of the students for the college, struggling for the prosperous existence it has since attained. His services there were very acceptable, and about this time he was strongly urged to accept the office of tutor in Yale College, but declined.

Mr. Greene returned to Andover in 1824, and his own statement is, that he joined the church there in 1825. He was now once more a classmate and roommate of his college chum. “He was studious, of course,” writes his old friend, “always thinking, but looking on the dark side in regard to himself, — a prominent man in the class, highly respected by the professors, made great account of by such men as Eli Smith, Daniel Crosby, and others. On account of his sternness, and perhaps severity in judging others, (as well as himself,) he may have had less of popularity than some.”

Dr. George W. Blagden, who was with him in college, and a classmate at Andover, has given the following valuable testimony: “Both at Andover, and at Yale College, where he was two years my senior, there was an influence connected with his whole course of conduct and conversation, which produced a conviction in all who knew him, or only noticed him, deeper than is produced by most men, whether young or old, that he was a person of sincere and strong religious principles.

"His religious and moral character greatly influenced his naturally quick and vigorous intellectual qualities. He was a good scholar, and a clear and comprehensive thinker; receiving the second honor in his class at college; and maintaining throughout his course in the Theological Seminary, a position among the first students, both in the Hebrew and Greek languages, and in the science of theology. If his facility and gracefulness in speaking had equalled his intellectual power and attainments, and the sincerity and depth of his piety, he would have been one of the most eloquent, as he certainly was one of the most honest and well-informed of men. The writer of this distinctly recollects an oration at the close of his seminary course, which was very remarkable in respect both to thought and style."

Mr. Greene became connected with the correspondence of the American Board near the close of 1826; and was one of two Assistant Secretaries, — Jeremiah Evarts being the Corresponding Secretary, — until the death of that eminent man, in 1831. During this period, his special department of labor was editing the *Missionary Herald*, and correspondence with the missions among the Indians, which were then conducted on an extended scale. In the year 1828 he made a tour, extended through eight months, and over nearly six thousand miles; visiting the missions to the Indian tribes, both east and west of the Mississippi River, in northwest Ohio, and in New York. On this tour he visited not less than thirty mission stations, and reached Boston, on his return, in July.

These personal inquiries into the Indian missions were of great advantage to the young Secretary, in his relations both to the Prudential Committee and the several missions. And there was need, then, of all the practical wisdom that could be obtained. The difficulties in the way of bringing the poor Indians under the civilizing and saving influences of the gospel were fast accumulating. In the Southwest, the greed of the white man for the lands of the Cherokees — blinding and ruthless, like that of Ahab for Naboth's vineyard, rising above all considerations of mercy and justice — was soon to chain and incarcerate the missionaries, Worcester and Butler, and to send their defenceless people far away from the graves of their forefathers, to die by thousands under the hardships of their migrations. Not the logic and eloquence of Evarts, in his appeals to the nation, through the letters of "William Penn," nor of some of the ablest statesmen in the halls of Congress, could stay the calamity. Mr. Evarts is well known to have anticipated the righteous judgments of Heaven, at some future time, to follow those high-handed deeds of violence. And when the shock of arms was heard in bloody conflict, not long since, at Chattanooga and along the Missionary Ridge, what reflecting mind did not think of an avenging Providence? Elsewhere, similar unfriendly causes were in operation; and to these were added the influence of unprincipled traders in ardent spirits, and the not less unscrupulous partisans of slavery.

In November, 1829, Mr. Greene was married to Mary, the eldest daughter of Mr. Evarts, who was spared to him almost twenty-one years; in which time God was pleased to give them twelve children, all but two of whom are still living. Four of his sons served in the Union army during the late war, three of them as captains; and one of these three fell in a battle preceding the taking of Vicksburg. The domestic life of our brother was most happy. He bore his full share of the responsibilities and cares of the family, and was kind, though

decided, in his parental government. The household, with him, was a religious institution, with morning and evening worship. His children were all dedicated to God in baptism, and instructed in the principles and duties of religion, and he had the pleasure of seeing nearly all of them become members of the visible church.

At the solicitation of Mr. Lowell Mason, Mr. Greene consented, not long after his marriage, to aid in compiling the Hymn Book for the service of the sanctuary, called "Church Psalmody." Of this book, more than a hundred and fifty thousand copies are believed to have gone into use. The service was performed as an extra labor, and was not altogether without injurious consequences, for a time, to his health.

The death of Mr. Evarts led to the appointment, in 1832, of three Corresponding Secretaries, instead of one; and Mr. Greene was one of the three, but with no material change in his department of labor. In 1836 he removed with his family from Boston to Roxbury, three miles from the Missionary House, a distance which he found equal pleasure and profit in usually traversing twice a day on foot.

Of Mr. Greene's official life during the ten years following his removal to that rural city, there is not much calling for special notice. His daily duties demanded all his powers. There was no more of routine and sameness in them than there is in the most laborious pastoral life. While his time and thoughts were specially devoted to one or two departments,—such as the Indian missions, the home correspondence, etc.,—he was in actual contact, more or less, with the working of the entire system. Problems of difficult solution not unfrequently arise, demanding the united wisdom of all, though often not of a nature to be advantageously discussed and resolved in the large annual meetings of the Board. There are, however, numerous subjects of great practical importance, that have been brought forward with great advantage in those meetings. In the year 1838, the practice was commenced of presenting to the Board some one or more of these subjects by the secretaries, in a written form, under direction from the Prudential Committee; and more than seventy of these "Special Reports" (as they were called) have received attention from the Board at its annual and special meetings. Twelve such "Reports" were written and presented by Mr. Greene, and several of these have a permanent value.

During all this time, Mr. Greene shared the responsibility with his brethren in drawing up the Annual Reports of the Prudential Committee; and after the removal of Dr. Armstrong to New York city, in the year 1838, he had charge of that part of the domestic correspondence which had to be conducted at Boston. The editing of the Missionary Herald, after 1843, devolved on Mr. Treat.

In 1847 the Prudential Committee proposed that Mr. Greene make a second tour among the Indian missions, westward of the Mississippi River. This he was incapacitated for doing by a collision on a railroad, and the service was performed by Mr. Treat. The injury from the collision seemed at first slight, but it was aggravated by exposure, and resulted in a paralysis, which, though partial and temporary, was attended with such weakness of the nervous system as made it expedient, in the opinion of medical advisers, for him to exchange a sedentary life for such an one as he could find only on a farm. Accordingly, in

1848, he declined a reelection as Secretary, greatly to the regret of his associates and the friends of missions. An extract from the letter he then addressed to the Board affords an insight into the state of his mind in that trying period of his life.

"In retiring," he says, "which I do most reluctantly, from the station with which the Board has so long honored me, and in which I have found my labor and happiness most pleasantly combined, and in performing the delightful, though arduous duties of which I had, till recently, hoped to spend whatever of life and strength might remain to me, I feel constrained to declare my ever rising estimate of the excellence and honorableness of the foreign missionary work, and my ever strengthening confidence that it is a work which the Lord Jesus Christ regards with peculiar approbation, and which he, by his truth and his Spirit, amidst and despite of all the delays, embarrassments, and opposition which it encounters, is steadily and surely carrying forward to its consummation. His power and grace and promise exclude all doubt as to its ultimate and complete accomplishment. Our faith, our prayers, our labors and sacrifices may hasten the day."

Mr. Greene removed, with his family, to Westboro, Massachusetts, in 1849; and the next year God was pleased to take from him his beloved wife. His house having been, not long after, consumed by fire, he removed to Windsor, Vermont. In 1860 he returned again to Westboro, where, with great satisfaction to himself, he spent the residue of his days.

The circumstances of his death were affecting. Men were blasting a rock near his house, and a descending fragment struck him on the head, inflicting a mortal injury. This was on Tuesday, April 3, 1866, and he lay perfectly unconscious till Saturday, the 7th, when he died. His funeral was attended on the 11th, the Congregational church being well filled by people of all denominations in the town, where he was universally respected. A considerable number of gentlemen, and some ladies, were present from Boston, and clergymen came in from the surrounding region. Prayers were offered by Dr. Blagden, of Boston, and Mr. Sheldon, of Westboro, and addresses were made by his former associate, Dr. Anderson, by Dr. Thompson, pastor of the church to which he belonged when residing in Roxbury, and by Mr. Sheldon, pastor of the church of which he was last a member. His remains sleep in Westboro, near those of his wife, in a beautiful rural cemetery.

The muscular development of Mr. Greene was nearly perfect, and almost as much may be said as to the development of his mental powers. Hence his duties were performed with but little consciousness of fatigue. He was unambitious, unpretentious, and guileless; always intent upon the grand purpose of his life, and happy in the good name and usefulness of all around him. He seemed governed by Christian principle, almost as if it were a part of his nature, and moved forward without show or noise, or appearing to desire popular attention. There was, perhaps, some excess of this virtue. It would have increased his usefulness to have been somewhat more regardful of the opinion of others. His mind was of a high order. He had uncommon power of fixing the attention and analyzing subjects, and great mental resources. His thoughts in prayer were apposite and copious, and only required a more distinct and less

rapid enunciation to have enlisted the feelings of all reflective and serious minds. He ranked among the best theologians. His mind was intent upon the truth, and nothing but the truth, and was open to evidence; and having a memory which seldom forgot what he wished to retain, he was, in the best sense, a well-informed man. His knowledge was more accurate, more copious, more really valuable, than that of most men.

Dr. Thompson, in his address at the funeral, spoke of him as follows:—

“Every acquaintance will pronounce his eye single, and hence his whole body was full of light. He was seldom mystified; with sophistry he never could have patience. There were no stained windows to his mind; he saw almost everything in a white light; having rare insight into character, and into the practical bearing of things; never beguiled by forms; fastening at once upon the kernel, discriminating promptly between essentials and accessories, between the certain and the probable. Vigorous common sense was the staple of his mind. His mental constitution was compact; he could readily concentrate his faculties; he would never trifle with a subject, nor with an individual. There was too much on hand, and life, in his estimation, was too momentous to allow of one's spending time in lamentations over the past. . . . What acquaintance would not exclaim, ‘Behold an Israelite indeed, in whom is no guile!’ A noble simplicity characterized him. A more unpretending man, a man freer from egotism, from all that is factitious, from all sentimentalism, from assumed humility, and unreal sanctity in every form, is seldom to be met with. How ingenuous was he! He was not afraid to be lively, though too earnest a man to fall into levity. He was modest,—not ashamed to blush, though not afraid of any one. He would, if there were occasion, beg pardon of a day laborer as soon as of the Governor, and, in either case, simply because of its being right and proper.

“He was a manly man, a man of robust honesty, who in thinking and in dealings moved straight forward, his path being the shortest distance between two given points. Who ever suspected David Greene of aiming at popularity, of struggling after greatness? How little of self, how little that was petty or personal entered into the springs of action with him! . . . He was always in his place; Sabbath vagrancy he held in low esteem. How fervent were the supplications poured from those lips now closed in silence! How earnest his hortatory appeals! How deep his interest in the Sabbath School! He believed in the Abrahamic covenant, in its obligations and privileges, sealed to the children of believing parents. The first time that I administered baptism was to one of this group, then an infant in those strong hands, now crossed and motionless till the resurrection.

“It can easily be gathered why it seems to us, at Roxbury, as if he had never been dismissed from the church there. His influence for good lingers still. For the same reason, he continued to the last, in some sense, a public man. Such men are, by the force of character, always in office. Though not one to fascinate, he was one to inspire deep confidence; and excellence like his is of itself inevitably a power. He could not retire from the Christian, nor from the missionary world.”

LETTERS FROM THE MISSIONS.

Micronesia Mission.

PONAPE, OR ASCENSION ISLAND.

LETTER FROM MR. DOANE, *October 16, 1865.*

It will be remembered that Mr. Doane, on returning from his visit to the United States, instead of remaining at his former station, on Ebon, joined Mr. Sturges, on Ponape, in September last. This letter from him is but little later in date than a portion of the intelligence from that island published in April and May; but it gives his impressions of the field, and will be read with much interest.

Tour of the Island — Progress. “After my last date, Mr. Sturges, Mr. Emerson, and myself made a tour of the island. I was happy to do so at so early a period of our renewed residence here. We saw what had really been done, and I am not a little surprised at what I may say is a work so large in its results. When I remember what was the state of things on this island no longer back than *eight years* since, what is the advance now!

“Yet, while I speak thus warmly of what has been done, there is another shade to the picture, and that a dark one. Ponape is still a heathen land! You are impressed with it wherever you go; and there are positions which you can take on the island and feel that *nothing* has been done. So overshadowed is the work accomplished, that we hear the old story here,—the story so often repeated at the Hawaiian Island at an early day,—‘You never can convert this people!’ I am feeling that the Ponapeians are a little more difficult to reach than even the Hawaiians; yet I do believe the grace of God can do this. Indeed, no Christian can long doubt of this, when he sees what divine grace *has* wrought out here. There are those who were blind, that now see; those that were lame, now walk; those that were defiled, are now washed and clothed, and sitting at the feet of Jesus.

“Our good Hezekiah, a chief of the very highest rank save one, in his tribe, is one

example; Jacob, a lesser chief, is another; Jomatau, is another. And so I could go on, among men and women, among the high and the low, the old and the young, and point out such cases. And thus we cheer our hearts with the hope that the grace of God can and will now, as in apostolic times, be the power that shall save the people.

“On our tour, we were impressed with the number who were desirous to be known as Christians; either manifesting this desire by taking part in our meetings, or making it known in some other way. It was interesting to see how widely what we call our ‘Maine Law,’ had spread. I refer to the disuse and *dis-planting* of the *Ava*. There are portions of the island where the root is completely destroyed. We were pleased, also, to notice the very kind attentions paid to the missionary by those who, (*i. e.* chiefs,) but a few years since, would have hardly lifted their little finger to help him. We saw, also, two very good native churches erected,—bright spots in the dark wastes,—and met quite a number of persons who may be regarded as good readers. This, it strikes me, points to a very important help for this people,—schools. The lone missionary has had all he could do to preach the gospel; but now that help has come, to organize and develope what has been done,—that is, to give it more symmetry, and to make the people more efficient in helping themselves,—they need to be trained to *think*, as schools only can train them. A people like this more resemble an infant than any other portion of the human family. They must be taught to *read* their own language, and to *think* in it correctly, and be helped on in their education precisely as children are. They must *go to school*, and that for a long time, before they can walk alone. But while this is so, we are happy to notice what fine intellects God has placed here to be instructed. What rich mines we shall find, as we come thoroughly to explore our field, we cannot now say; but we have reason to feel that we shall not be ashamed of our

work when it is finished. We are now needing teachers better educated than those we have had, and something like a native ministry must be raised up. We shall aim at this.

"We shall await the return of the *Morning Star* with much interest. It takes some little time to sever one's self so thoroughly from the world as not to long much to hear from it, and feel the throbbing of its great heart.

"We have thought of you much at the Chicago Meeting of the Board. Prayers were offered for you by Christians here, so recently benighted. We trust the financial crisis was met with no disaster."

North China Mission.

PEKING.

LETTER FROM MR. BLODGET, *December 5, 1865.*

'MOST of this communication from Mr. Blodget was written at an earlier date, at Kalgan, or Chang-kia-keu, the station occupied by Mr. Gulick; but after returning to Peking he added the following statements respecting efforts for the evangelization of the Chinese.

English Effort for China. "At our monthly concert last evening a letter was read from Mr. Taylor, formerly a missionary in Shanghai and Ningpo, but at present, and for some years past, resident in England. He is striving to obtain twenty-four laborers, to go two by two, with Chinese Christians to assist them, into the twelve provinces of China not yet occupied by Protestant missionaries. He speaks with truth and with much earnestness of this glorious harvest field, spread out before the church, — all China, Manchuria, and Mongolia open to the messengers of the gospel, and waiting to hear the joyful sound. He is setting before the churches in England and Scotland the claims of these unevangelized lands. He is appealing to young men who have not received a regular course of public instruction in the schools, to offer themselves for this service. Already the re-

quired number is fast filling up. Some of them are married, as he is himself; others unmarried. He proposes to come with them, and in connection with others, as he may be able, to find for them suitable locations. He hopes to be in the field in 1866.

"In regard to the introduction of such a body of laborers to assist in carrying forward the missionary work in China, it may be said, —

"1st. The translation of the Scriptures is completed, and ready for their use. Christian books, also, are rapidly multiplying. They need not engage in such work.

"2d. Native agency could be obtained at several of the older mission stations to assist them in their work.

"3d. The present treaties provide for their residence in the interior. The Chinese Government so understands this. It might be necessary for the Foreign Minister to apply, from time to time, what is in the treaty to particular cases; but he would have little difficulty in obtaining for Protestant missionaries what is everywhere conceded to Roman Catholics.

"4th. Already Protestant missionaries are living in the interior without molestation. A missionary of the American Board, and his wife, are residing in Kalgan, one hundred and fifty miles from Tientsin. Rev. G. E. Moule and family, of the Church Missionary Society, are residing in Hangchau, several days journey from Ningpo; a missionary of the Scotch Presbyterian Church is residing in the interior from Swatow; German missionaries have for many years lived in the interior, in the province of Kwantung; and at present, an American Baptist missionary is also living in the interior, in that province. Thus we see that the thing is practicable. There needs only sufficient self-denial and zeal on the part of the agents.

"I rejoice to see any effort to supply the destitution of China. If this is not the right method, may it provoke others to act in the right method. The angels now stand on the borders of China, 'holding the four winds of the earth, that the wind should not blow on the earth, nor

on the sea, nor on any tree;’ but where are the other angels to ‘seal the servants of our Lord in their foreheads?’

“We wait with interest to hear what the Board will determine in regard to a mission at Kiukiang. No time should be lost.”

Ceylon Mission.

ANNUAL REPORT.

THE report of the Ceylon mission for the year 1865 has been received, as also station reports, but there appears to have been little to vary the ordinary tenor of missionary life and labor in the field, and therefore little to report which would specially interest the reader, beyond what has already appeared in the pages of the Herald. The additions by profession to the ten churches during the year were only 18, while 9 were removed by death and 3 by excommunication. The present number of church members is 483. The aggregate number reported as attending the Sabbath morning services at 9 of the 10 stations (from one there are no returns) is 1323. In 48 village schools there are, as pupils, 1,087 boys and 349 girls. There were 31 pupils in the theological and training school, and 50 in the girls’ boarding school. To the latter, no new class was received during the year. “The religious state of this school is encouraging.” Dr. Green has a class of eleven medical students, four of whom are members of the church. The number of patients registered at the medical dispensary during the year was 1,092, and “the number in town,” for the same period was 6,617. The books issued from the depository, within the year, amounted to 6,946 copies; 675 copies of the semi-monthly vernacular newspaper were issued, and with this, each month, an extra, containing missionary intelligence. This publication is thought to be, in proportion to its expense, one of the most efficient agencies for good. The wants of the Ceylon field, and its hopefulness, if it could be properly cared for, are presented in the following letter from Mr. Howland.

BATTICOTTA.

LETTER FROM MR. HOWLAND, April 3, 1866.

THIS letter, which will well repay perusal, is but a sample of many, which reach the Missionary House from different fields, setting forth the urgent need of more laborers, and presenting calls to the churches and the young men of America, which should not be disregarded. The need of reinforcement in Ceylon has recently been set before the Prudential Committee very forcibly, by one who has been constrained, by ill health, to leave that field; and in other fields, the need is at least equally great. When will the response from the churches at home be what it ought to be?

Sadness — Want of Help. “It is with a feeling of sadness, amounting at times almost to discouragement, that I speak of my work here. It is not that there is not enough to do, and work which I should choose above all other; nor is it that there is any want of encouragement in the work itself,—the success is even greater than we could expect, when we consider the nature of the field and the means used; but it is that there is so much to be done which must be left undone, and we see no immediate prospect of help.

The Calls at Home. “It is not strange that many young men are turning their thoughts to the wide openings for labor at the West and the South, in our own country. As I was reading, a few days since, some statistics of the rushing tide of population filling those immense territories at the West so rapidly, I thought to myself, ‘Oh, that I had the power to turn a portion of that great wealth, which so many are seeking, to the supply of men and means to secure those territories to Christ.’ What a privilege for a Christian, at such a time, to consecrate self, children, and all, to the great work of the salvation of his country and of the world. Would that all Christians there might be really awake to the responsibility of the hour, and meet it as the servants of Christ.

America not “*All the World.*” “No, we lose none of our interest in our native land. But we still feel that America is not ‘all the world,’ and that ‘every creature’ is not gathered, or to be gathered there. We also feel that those are not the only fields where the call is urgent and the necessity immediate. The call here is not perhaps as pressing as in some fields, though we, of course, realize it more. I should like to have some of the young men in our theological seminaries set down here for a few days, that they might see and realize what there is to be done.

Work at Batticotta — The English School. “There, for instance, is that large English school, across the way, with 150 pupils. There we find the sons of Christian parents, and with them many of the most promising boys and young men from my field, and some from other fields. They are the children of the more enterprising and influential of the people. They, and their parents for them, are looking up to something higher than is within the reach of the uneducated. They pay a high price for tuition alone, and probably as much more for books, for six or eight successive years, to gain their object. And taken as a whole, they are destined to exert an influence for good or evil upon the people of the land, which one cannot but tremble with anxiety to think of. That school, though entirely independent of the mission, is open to missionary influence. If I could go daily and give religious instruction in their own native language, I think I should be always welcome. I can also call any pupil for private religious conversation. The teachers themselves are all native Christians, and seek the salvation of their pupils; but there is also need of just such an influence as only a missionary can exert, and the necessity is urgent.”

Training-School. Mention is next made of the mission training-school, in which about thirty boys and young men are being educated in the vernacular, specially for mission service; and which requires the more attention because of the general

desire for English, and the want of appreciation, by the people, of thorough culture, in their own language only. Mr. Howland writes:—“This work of inaugurating, and carrying on successfully, a course of thorough vernacular education for mission work, is indeed beset with difficulties. Text books have to be translated and adapted,—some as we go along,—the teacher in advance of the class, and the pupils copying out each lesson before learning it. The work of translation cannot be carried on by natives independent of missionary supervision. The pupils themselves are apt to be discouraged, and suddenly leave if an opportunity occurs for them to study English. Yet this enterprise, connected as it is with the formation of a vernacular Christian literature for ten millions of people, is one than which I can think of none more important. There is none, I think, to which I would more gladly devote my life, if I were a young man and fitted for it. It can be understood in this connection, why this school demands the whole time of one strong man. And it is *now or never*. It is a work that must be vigorously prosecuted at once. A failure now would discourage any attempt hereafter.

Preaching. “I might also speak of our Sabbath congregation and Sabbath school, comprising, together with the growing Christian families and others, the teachers and pupils of the two schools. I have said that I have rarely seen a congregation, in any land, where the word, preached touched so many, so varied, and so far reaching lines of influence. A young man could hardly find a field of greater usefulness than that of preaching to such a congregation. And here, as in the schools, and more so, it is emphatically *now*. These minds are rapidly forming. They are fast passing out to form others by their influence; and while they go the balance wavers, and may soon turn. The influence of the land may fail to be secured for Christ, or the victory be long deferred.

Labors for the Heathen. “After all, it is the responsibility of these thousands of heathen around that, if possible, still

more weighs upon me. Forty thousand heathen in my field! Almost all of them know enough of Christianity to be without excuse. Even those who know the least, most of them understand that it is a good religion; but they believe that they can be saved by their own, which is the religion of their fathers, connected with all the pleasanter associations of their lives, and far more acceptable to the natural heart. There is no yearning for something purer and holier; no consciousness of guilt, such as longs for a sense of pardon and peace with God. They flock to their temples by thousands, as they always have done, and great multitudes with apparently as much faith in their idols as heretofore. Other multitudes have their faith just so far shaken as to make their situation critical, having enough conviction of the truth to be in danger of hardening themselves against it; while with all, this truth is becoming more and more an old story, and is consequently likely to excite less and less attention. If I could spend all my time in going from village to village, from island to island, and from house to house, I should almost everywhere be well received and find attentive listeners, and I might have congregations of from twenty to fifty heathen, every moonlight evening through more than half the year.

"Is not this work, too, a pressing necessity? Every year, in one sense, renders the mass of the people less susceptible to the power of the truth. And if I *could* leave my other work, and thus go out, how long it would take to make even one circuit of my field!

Other Interests. "I can barely allude to other interests. There are the ten village schools professedly under my care, but which are in danger of failing to accomplish the object for which they were established, for want of that attention which I am not able to give. I might also refer to the increasing number of Christian families, upon whose character and training depends the character of many generations, and who need so much instruction and care. But I need not go on thus. It is not to give an impression of what I do, but of what *needs to be done* that I have

written what I have. And after all, I do not consider my field the most important one, even here. But is it strange, that notwithstanding all my interest in my own country, I feel that there are loud calls for laborers elsewhere, where the American churches have assumed responsibility respecting such multitudes of perishing souls, and cannot throw it off.

Importance of American Principles. "I might also add, that I believe those principles which we, as Americans, have received from Puritan ancestors, are a sacred trust committed to us for the whole world, and not alone for the American continent. They have not been thus instilled into the hearts of any other people from very childhood. To us they are a precious inheritance, to be preserved in their purity, and diffused as widely as the Gospel of which we believe them to be the legitimate fruit. I need not attempt to explain my meaning to one so extensively acquainted with Christians of other nations as you are; yet you cannot realize it so vividly as those who have been brought more in contact with such persons during our late national struggle.

No Loss to the Home Field when Men go Abroad. "More than twenty years ago, when my own thoughts were turned to the destitute portions of our country, I was led to the conclusion, that for every one who consecrated himself to the foreign work, there would be at least one more stirred up to go to the destitute at home; so that no one who decides to go out, needs to feel that his country will lose anything by his leaving it. I believe this to be as true now, when the call in our country is so great, as it was then. It is the simple principle of the blessedness of giving, so forcibly illustrated by the prophet's vision of the river of salvation, (Ezek. xlvii.,) *beginning* at Jerusalem, it is true, but growing wider and deeper, and more and more life-giving, the farther it flowed. I sometimes wonder how many of our young men act upon this principle in deciding upon their fields of labor.

"I have filled my letter with a report of what I have *not* done. As to what I have

done, it is about as difficult to report as for a mother to give an account of her daily recurring family cares and duties. The school goes on as well as we could expect. Three members have been received to the church since I last wrote, and two or three others are candidates. There was some interest among Christians at the commencement of the year, and I think there is more still than there was before."

Nestorian Mission — Persia.

OROOMIAH (Near Lake Oroomiah).

LETTER FROM MR. COAN, *May 7, 1866.*

MUCH of the intelligence in this letter is, for one reason or another, of considerable interest. Mr. Coan had "recently returned from a tour to Sooldooz and Savoujbolak," where he found the signs encouraging. "The congregations have been large; the nightly gatherings, nearly the whole winter, could hardly be crowded into the room for prayer; the schools have been well attended; and several persons indulge the hope that they have passed from death to life." At Oroomiah, a very satisfactory examination of the two seminaries had recently taken place, "reflecting credit upon teachers and pupils." In the female seminary "the religious interest has been of a deep yet quiet character." In the other school, also, there has been some religious interest. The following statements respecting the discipline in a school at Geogtapa, taught by a Nestorian female, will appear truly remarkable to those who have in mind statements of the missionaries respecting family discipline among the people, and the untrained character of pupils in their schools a few years since:—

Village Schools. "Examinations have been held in several of the village schools. Those in Gulpashan and Geogtapa deserve more than a passing notice. The progress and thoroughness in study have been remarkable. The school in Geogtapa numbered nearly a hundred scholars, of both sexes, and was under the superin-

tendence of Khoshebo, a former pupil in the female seminary, and since the widow of Priest Meerza. The discipline of this school was most admirable. Ten rules were imposed upon the scholars, among which were these,—that there should be no communication of any kind in school hours without permission; no loud study; no touching of the stove or paper windows; no chewing of gum or eating of raisins, &c. The children, as well as grown people, here, wear their hats in the house, but take off their shoes. Another rule was, that the shoes should be arranged in perfect order, and always in place. The pupils were required also not to touch anything not belonging to them without the permission of the owner. They reported regularly, every Saturday, in the presence of the visiting committee, which consisted of the parents invited to take turns in being present. At the examination, several appeared not to have once transgressed a single rule in the three months, and the great majority but very few times. Such discipline is of incalculable value to the children of this people, who have very little discipline at home; and such a school is worth more than can be estimated in money."

Another Pillar Fallen. Readers of the Herald will remember that within a little more than two years there have been notices of several able and excellent Nestorians, helpers in the mission work, who have been removed by death. Another is now added to the list. Mr. Coan writes:—

"On the 19th ultimo, another of our strong pillars was removed. Priest Eshoo, connected with our mission almost from the first, has gone up higher. His loss seems irreparable. He took a violent cold, which settled on his lungs, and did its work in a week's time.

"Thirty-one years ago the Koords plundered his native village, in Gawar, and he, then a deacon, came to Oroomiah, and made his home in Degala, near the city. He was then about thirty years old, a very sedate, dignified, upright man; and withal, very righteous in his own eyes. His reputation as a scholar soon procured for him

a place in the then young male seminary. He was modest, unassuming, and gentle, yet commanded the respect of all. He was Mrs. Grant's first teacher, and has taught nearly all the missionaries since, more or less. For many years he was the first teacher in our male seminary, and has taught ever since, to some extent, in one or both of the seminaries. And it was as a member of the committee of natives appointed to attend the examination of the seminary at Seir, and while in the discharge of his duty, that he sickened.

His Conversion. "Not until 1846 did he hopefully meet with a saving change. His daughter Sarah was one of the first converts, and died six months after her conversion, a wonderful Christian. The then deacon found peace not long after his daughter, and went forth, impelled no less by his own strong desire to win others to Christ, than by the daughter's importunities. It was while he was absent, preaching in Tergawar, whither she, although then sick, had urged him to go, that death removed his precious and much-loved lamb to the fold above, and he came home to find her buried out of his sight. The priest's convictions for sin were so pungent, that his strong frame shook so that the floor beneath him trembled, and the peace which he obtained was like a river. He ever, and most emphatically to me, on his death-bed, spoke of himself as a vile sinner,— 'the vilest of sinners,'— but his assurance was perfect; and in view of death, whose hand was then upon him, he had no fear lest his Lord should prove unfaithful to that which he had committed to him.

Characteristics. "While he was remarkable for his humility, he was firm as a rock in defence of the truth. In the days of persecution instigated by Mar Shimon, several years ago, he stood for a time almost alone, and that, too, when his dead child was refused burial in the churchyard, and he was obliged to flee to Seir to bury his dead out of sight. His defence of the great doctrines of the Cross was always manly and unflinching,

though his discussions were characterized by meekness. His judgment was excellent, cool, and discriminating. He was conservative and safe as a counsellor, and we had come to rely very much upon his wisdom. He was eminently versed in the Scriptures,— a walking Concordance. His labors in connection with our press, with almost every issue of which he has been connected, were invaluable.

"He was a good preacher, and all his sermons, several volumes of which remain, neatly written by his own hand, were carefully studied. His partial acquaintance with English enabled him to use commentaries and other helps, but he loved to think independently. His thoughts were clear and his doctrine sound, and his heart was full of love and mercy. He was a good man, and we all mourn, deeply mourn his loss.

"Thus we shout the sheaves home, with our eyes brimming with tears of grief at our loss, and of joy at their gain. The providence of God has been remarkable during the past two years, in removing so many very useful men from this field. Priest Eshoo's death has made a deep impression upon our community, and upon none more than Mar Yohannan, who again seems like the Mar Yohannan of former years.

Movement towards the English Church.

"Wednesday morning, May 9th. Since writing the foregoing, we have ascertained some facts in relation to a movement among our mountain helpers, which may, and may not, prove serious. It is nothing less than an attempt to bring in the High Church of England to take our work out of our hands. . . . Great efforts are made to keep the thing a secret from us for the present, but some things have leaked out. It is sad to see our helpers so misguided and infatuated. They know not what they do. From some things that we have heard, I infer that Mar Shimon is somewhat inclined to throw himself into the arms of the English Church; and judging from past efforts and intrigues, it is fair to suppose that that Church would gladly welcome the Nestorians to its embrace."

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, *May 12, 1866.*

The Death of Mr. Ford. An obituary notice of Mr. Ford, who died in the United States, appeared in the Herald for June last. When the intelligence reached the mission, Mr. Jessup wrote as follows:—

“The news of the death of Mr. Ford has plunged us all into deep affliction. We mourn as individuals, we mourn as a mission. We have lost a brother, a personal friend, a cherished companion, and an able, accomplished, and devoted missionary.

“As a linguist, Mr. Ford had few superiors. He spoke and wrote the Arabic, Turkish, and French well. His knowledge of the Arabic was exact and comprehensive. Dr. Eli Smith remarked, that he had at command a larger vocabulary of Arabic words than almost any other missionary. His knowledge was also critical, and his judgment of great value in the editing of Arabic books for the press.

“As a preacher, he was always ready, and his sermons were forcible and impressive. They bore the marks of deep thought and earnest prayer. He was eminently a man of prayer. None could be in his society, or communicate with him in any way, without being impressed with this fact.

“He was a wise counsellor. His judgment was sober, calm, and clear, and his opinions, though modestly expressed, were well weighed and of great value.

“In missionary labor he was indefatigable. Of an iron frame, and with great physical vigor, he endured what few missionaries could. He seemed capable of doing anything without fatigue, and was thought to be the strongest man in the Syrian mission.

“I have not time to add more. We have met with a great loss. Who will step forward to fill his place? Where are the young men of our theological

seminaries, many of whom have so recently heard his voice? Oh, for a revival of the missionary spirit in the colleges and the schools of the prophets! Pray for us, that the Lord may strengthen among us the things that remain, that seem almost ready to perish for want of laborers. Do our pious young men at home suppose that the heathen nations are to hear without a preacher?”

LETTER FROM MR. BIRD, *May 12, 1866.*

A Church Formed—Ordination. Mr. Bird writes respecting an occasion of much interest; as follows:—

“You cannot fail to rejoice with us, that a church has been organized in Ain Zehalta, and a native pastor ordained over it. On Friday, April 27th, the pastors and delegates of the Beirut and Abeih churches arrived in the village. The organization of the church was on the 28th, and the examination of the candidate the same evening. On the Sabbath, (29th,) we had the ordination exercises in the morning; baptisms, the communion, and the setting apart of the deacon, in the afternoon; and conference meeting in the evening.

“To outward appearance there was nothing grand or imposing in the exercises. The scene was laid in one of the smaller and more secluded mountain villages; the candidate, a man in middle life, the head of a large family, had enjoyed very limited literary privileges; and the people are poor peasants, living by the sweat of their brow. The church is small, numbering only nine members, all residing in the village, seven of whom had previously been connected with Abeih. The candidate was one of their own number, and had been laboring in the place as a native preacher for years,—an earnest, faithful, sound, practical man. He passed a creditable examination, his answers exhibiting, if not extensive acquirements, at least a good knowledge of the Word of God, the doctrines contained therein, and the way of salvation. Though deficient in education, he seemed the man for the place, such a one as the apostles,

if in our circumstances, would have been willing to set apart as an 'elder.'

"It was not the least interesting feature of the occasion, that this was the first ordination of an evangelical pastor over a Mount Lebanon church which had occurred since the early centuries. The exercises were held in the chapel, built mainly by donations from liberal friends in America. Mr. H. H. Jessup preached the sermon, Mr. Calhoun gave the charge to the pastor and people, and I had the privilege of offering the ordaining prayer and giving the right hand of fellowship. May the Lord of the vineyard grant that this vine, thus newly planted, may produce a bountiful vintage."

Central Turkey Mission.

GENERAL LETTER.

THE Central Turkey mission held its annual meeting at Marash, in April. In a mission letter, the brethren state that it was decided to station Mr. Adams at Aintab, and Mr. Powers at Marash, and write as follows with reference to the urgent need of re-enforcement:—

Wants of the Mission. "Never was the low estate of our mission so apparent as in this gathering at Marash, where only four active members have assembled, (Mr. Nutting being absent,) so that without formalities and without standing committees, the business falling to us has been transacted.

"One, whose presence, voice, and active participation in all business, have been a principal element in every annual meeting but one since the mission was formed, has gone to his rest, never more to join us in these joys and labors. We miss brother Morgan in station and mis-

sion and treasury work, and shall long wait for one to fill his place. He has gone to his heavenly home; and our bereaved sister and her little ones, with our blessing and sympathy and prayers, are in her native land. . . .

"Antioch and Adana are left vacant, to be managed only from great distances and at greater disadvantage. Their wants are not less than in previous years; indeed, the call from both is even louder than ever. The Antioch field has not yet a pastor for Kessab, and the church at Antioch will now be vacant, while unoccupied villages in its neighborhood need the gospel more than ever before, and are also more ready to receive it.

Earnest Appeal. "The field of Adana is now, for the first time, fully open. Hadjin, and all the villages of Giaour Dagb, are ready for the gospel, but no one comes to give it to them. We need two men for Adana, and two for Antioch, *immediately*. Every year, every month of delay, is so much of positive harm to our work. If there were anything we had not said, any loud call we had not uttered, any arguments we had not used, we would use them now. We would cry aloud, would beg and beseech young men in the senior classes of the seminaries at home to come, and come *now*, to our help. Our meeting has only four members, but we have six stations in our charge, and it takes seven hundred and fifty miles of travel to make the circuit of these stations. By no miracle that we know of can we four be multiplied to twelve, for the care of these six places. We can only call upon young men, who are strong, to come and aid us, and pray the Lord of the harvest; and then, the love of Christ constraining them, they must 'come over and help us!'"

PROCEEDINGS OF OTHER SOCIETIES..

PRESBYTERIAN BOARD.

THE *Home and Foreign Record*, for June, presents the following brief sum-

mary of the operations of the Presbyterian Board of Foreign Missions for the year ending with April last:—

"The number of missionaries and assistant-missionaries sent out was nineteen, of whom seven were ministers, and one soon to be licensed. Two ordained missionaries, Messrs. Fullerton and Paull, were stricken down at their posts by death,—the one a long-tried and faithful worker in India, the other suddenly removed, almost at the outset of his missionary career, and in the midst of growing successes in Africa. Mrs. Happer, of Canton, was also called from her earthly and useful toils. Besides these losses of direct personal labor for the heathen, others have had to leave the field for a time, to recruit their wasted energies, and gather new strength for their much-loved service.

"Three native brethren have been ordained to the gospel ministry in India, and one in China; another has been licensed, and several are soon to be.

"Whilst no new fields have been occupied, none have been given up, and some have been strengthened. The different agencies in operation for bringing back this revolted world to the dominion of Christ have all been sustained. These have been amongst the Jews and the Indian tribes of this country; the Chinese in California; the Romanists in Brazil and the United States of Colombia; in China, Japan, Siam, and India; in Liberia and Corisco in Africa; in Italy, France, and Belgium. Leaving out Europe, where money only is sent to sustain the laborers employed, there are in connection with the Board seventy-five ministers, seven licentiates, four physicians, and two hundred and thirty-two teachers, colporteurs, catechists, etc., including the wives of the missionaries,—or, in all, a force of three hundred and eighteen. There are thirty-seven organized churches, with a membership of about 1,200, and, with scarcely an exception, there have been important accessions to them. The press, as in former years, has poured out its treasures of saving health, and more than 25,000,000 pages of tracts and of the Word of God have been printed and largely scattered. The schools have been maintained with increasing efficiency, and in them have been gathered 7,000

youths, who have, in one form or another, been made acquainted with the doctrines of the gospel. This is a larger number than has ever before been reported, and embraces boarding and day scholars,—boys and girls, from the primary department to the college.

"The receipts of the Board from all sources have been \$207,526.65; the expenditures \$210,376.38; leaving a balance against the treasury of \$2,849.73. This is a serious falling off when compared with the preceding year, but its receipts were then enlarged by the response of the Church to the special appeal of the Executive Committee for the unusually high rates of exchange. These rates, if lower, have yet absorbed \$40,000, which are embraced in the expenditures of the current year,—an amount not sufficiently taken into consideration by the friends of the cause. Retrenchment on the part of the Board, or an enlarged liberality on the part of the Church, must take place the coming year.

"The missions are in a healthy state. God's smiles are resting upon them; a door wide and widening is before them; never were they more capable of making advances into the kingdom of darkness, or better prepared for decided action. Calls multiply for men and means. God has given ability to the Church to meet all such demands. Her wealth has increased, and to her cries, 'Awake, awake, O arm of the Lord,' the Most High is saying, 'Awake, awake, put on thy strength, O Jerusalem.'

"If, then, the past year is closed with thankfulness, the new year is entered upon in faith and hope, and in the anticipation of greater triumphs for the Lord."

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE Baptist Foreign Missionary Society held its anniversary in Exeter Hall, London, in April last. The following summary statement in regard to its finances and operations is taken from the *British Standard*:—

"The treasurer began the year with a balance in hand of only 8*l.* 11*s.* 5*d.*, which

seemed to threaten a deficit at the end of the twelvemonth of at least 2,000*l.* To prevent this, the most earnest efforts were made. The total receipts for the year amounted to 27,716*l.* 12*s.* 6*d.*, and the expenditure to 30,133*l.* 12*s.* 6*d.*, leaving a balance against the society of 2,408*l.* 8*s.* 7*d.* But, happily, this balance was more apparent than real, 3,000*l.* having been placed in the Bank of Bengal for the use of the mission press, so that the money was in Calcutta instead of the hands of the treasurer. It was further stated, that the income derived from various sources had, in almost every instance, increased. . . . The financial position of the society was, therefore, encouraging, and no solid ground for apprehension existed in regard to the future. As to the expenditure, no new fields have been entered, nor has there been any increase in the number of European missionaries. Death has thinned the ranks, but only one candidate had been accepted for mission service. The present staff can scarcely be sustained by the present income. All over India, and in most of the colonies, the cost of living has of late vastly increased. The missions carried on under the Society's auspices are found in India, China, Ceylon, the West Coast of Africa, the West Indies, Brittany, and Norway. The number of missionaries and assistant-missionaries employed is 62; of native converts, as pastors and preachers, 213. The number of stations and sub-stations is 289, in which are erected 162 chapels and 51 school-houses. The number of members in full communion is 6,334, and the candidates for fellowship are returned at 659. The number of persons connected with the various stations as nominal Christians is estimated at 17,177. The day-schools are 72 in number, with 109 teachers and 2,734 scholars. There are 70 Sunday schools, 337 teachers, and 2,706 scholars. These figures do not include Jamaica, nor do they take count of the multitudes that, as in India, hear the preaching of the gospel. Apart from these, it was estimated that there are from 23,000 to 25,000 persons who have been rescued from idolatry and ungodliness, and provided with the means of grace, by 384 brethren, European and

native. In Jamaica there were from 50,000 to 60,000 persons looking to the missionaries of this Society for spiritual instruction. The portion of the report relating to Jamaica was heard with special interest. It stated that the appeal made to the churches of England for 7,000*l.* to alleviate the distress amongst the people, had resulted in contributions of 2,250*l.*; and going on to speak of the 'savage deeds' of the Governor and his subordinate, in the putting down of the insurrection, the accusation that the disturbances were to be attributed to the teaching of the missionaries was warmly repelled, amidst the loud applause of the audience."

LONDON MISSIONARY SOCIETY.

THE seventy-second General Meeting of this Society was held in London in May last, and the *Missionary Magazine and Chronicle*, for June, presents a full abstract of the Annual Report. The Society had sent out, during the year, an unusually large number of new missionaries; viz., five to China, five to the South Seas, four to India, two to South Africa, one to the West Indies, and one to Madagascar. Five, also, after a visit to England for the recovery of health, had returned to their fields. Two missionaries had died, one had been recalled, and four or five had returned to England, including Dr. Mullens, from Calcutta, who had been invited home by the Directors, to assist Dr. Tidman in the office of the Foreign Secretaryship.

Missions and Missionaries. "At the present time, the number of missionaries connected with the Society is 185. Of these, 27 are connected with the mission in Polynesia; 23 are stationed in the West Indies, 41 in South Africa, 20 in China, 62 in India, and 12 in Madagascar."

Grateful mention is made of the fact that there is a steady increase in the number of native agents in the work, while they are also becoming more and more intelligent and efficient. Four ordained native pastors were added to the list during the year, and the whole number of native laborers is now not less than 750.

Financial Statement. The statement of income and expenditure for the year is as follows:—

INCOME.

FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections	£44,864	4 0
Legacies	7,924	5 4
Fund for Widows and Orphans, and Superannuated Missionaries	3,193	3 5
Australia and Foreign Auxiliaries	1,996	10 9
Dividends	528	15 1
	£58,506	18 7

FOR SPECIAL OBJECTS.

For the Extension of Missions in India	£578	14 4
For the Extension of Missions in China	1,029	2 8
For the Madagascar Mission	813	9 6
For the Memorial Churches	1,556	1 0
For the Education of Missionaries' Children in Australia	1,000	0 0
For the New Ship	3,082	11 6
Contributions at Missionary Stations	16,574	10 0
	£83,141	7 7

EXPENDITURE.

Payments by the Treasurer	£90,601	5 1
Raised and appropriated at the Mission Stations	16,187	10 10
	£106,788	15 11

A few extracts will be presented from statements respecting the different missions of the Society.

Polynesia. "In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary native Christian in Polynesia; now, it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered to-

gether in peaceful village communities. They live under recognized codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom.

"Nor are these successes things of the past only. Not a year closes without the name of some island being mentioned for the first time, which sounds as strangely in our ears as did that of Rarotonga or Mangaia in the ears of our fathers. The blessing which has rested so bountifully upon the older settlements, enables our brethren to train up a large body of native ministers for the village churches around them, and native missionaries for the dark lands of Western Polynesia."

The West Indies. "The churches in Jamaica and British Guiana have not yet recovered from the depression and poverty occasioned by successive years of drought. Out of their very scanty means, they subscribe with great generosity towards the cost of sustaining our missionary settlements, but they yet require considerable pecuniary assistance.

"Wherever these poor and oppressed people have been brought under the direct teaching and influence of the European missionary, they have grown rapidly in intelligence and piety; but, beyond the pale of this healthful influence, there are great numbers who, while they possess a nominal Christianity, are fearfully debased

and superstitious. Not a shadow of an imputation rests upon our churches respecting the late painful outbreak in Jamaica. Though they had their grievances in common with others, they did not resort to riotous proceedings, but rested upon constitutional means to obtain redress. The contrast between the conduct of these Christians and the negro population generally supplies a powerful argument for the continued support of these centres of missionary influence.

"There can be no doubt that our expectations have been too lofty. We have hoped that this first generation of Christians would stand out in all the beauty and stateliness of Christian character, as found among ourselves; while we now discover that they resemble the first churches gathered out of a heathen community in every country and in every age. They have great excellences, and they have great defects. The missionary has often to make many allowances for them, and to regard them tenderly, as the babes of the Church; but there are some who need no such apologies, and whose piety would adorn any community of believers."

South Africa. "The missionary stations in South Africa, both within and beyond the boundaries of the Colony, are passing through a period of severe suffering. Successive years of partial or complete drought have impoverished the people. Pluero-pneumonia, or the lung disease, has made sad ravages amongst their herds of cattle, which, in some districts, constitute their only wealth; and now, prevailing sickness, which ever treads upon the heels of famine, chiefly in the form of dysentery, arising from the great heat and acting upon constitutions already enfeebled by want of food, is carrying off great numbers, especially amongst the young. Such a succession of calamities would bring wide-spread suffering in any country; but in lands where there is little accumulated wealth, and where the people are only emerging from barbarism, the depression and suffering must be intense."

China. "At no period have the Society's missions in China presented an aspect so full of encouragement. The churches steadily increase in number and intelligence, and God is raising up from the ranks of the churches eloquent and devout men as preachers to their fellow-countrymen. While everything, socially and politically, appears to be in a condition of hopeless disintegration and decay, it is evident that Christianity has taken root in that great empire, and is giving unmistakable indications of consolidation and extension. The stations occupied by the Society are Hongkong, Canton, Amoy, Shanghai, Hankow, Tien-tsin, and Peking. . . . In estimating the results of modern missions in China, we should fall into serious error were we to take note only of the number of professed converts. Even the tangible and manifest results are sufficient to call forth our adoring gratitude; but there are other, and probably higher results, which are as yet unseen, and cannot yet be estimated. . . . It is impossible for us rightly to estimate the value of that literary toil which has given the Word of God, and the germs of a Christian and scientific literature, to the millions of the far East. That Word is already found a word of power and of life in that hitherto stagnant mass of humanity. The preaching of the Cross is evidently doing in China what it has done in other lands; and, though the preparation may be long, and the work arduous, the result will be there what it ever has been elsewhere; the phantoms of error will fade away before the advancing light of God's truth, and in after ages the names of these lowly and devoted men will be known as saints and martyrs,—men who carried the truth of God to a dark land, and who, amid much depression, discouragement, and obloquy, founded a church which will ultimately triumph over every opponent, and fill the land with its glory."

India. "India has many and special claims upon our prayerful consideration and Christian generosity. Those vast territories included under this name, inhabited by no less than ten distinct nations, with different types of civilization, different lan-

guages, and different forms of native government, have been brought under our own rule, and are the subjects or dependants of the British Crown. . . . After seventy years of effort, and so large an expenditure of wealth and life, it is natural that Christians in this country should inquire with some earnestness as to the results which have followed these efforts. And the fuller the investigation, the more satisfactory will be the evidence that the blessing of God has crowned our labors.

"The *direct* results of Christian missions in India will bear comparison with the direct results arising from Christian efforts of a similar kind in other lands and other ages; but to the more thoughtful the *indirect* results will appear even more remarkable. It was long argued that so small a body of men, with but scanty resources, and without the shadow of political power, though they might probably influence a few individuals, brought directly under their training, could never make any appreciable impression upon so vast a population. We must admit that other and powerful influences have been at work; but, whether we are disposed to attach a greater or lesser degree of importance to these, the fact is now indisputable that Christian ideas are forcing themselves upon the attention of Hindoo society; and amongst the educated portion of the people, especially in the Presidential cities, Hindooism appears to be on its trial, and its defence is abandoned."

Madagascar. "In Madagascar, Christianity appears to have made more encouraging progress among the people, during the past year, than during any other equal period since the resumption of the mission. . . . There are at the capital, in a population of at least 30,000 souls, eight congregations and churches, seven of them under the care of the missionaries. In the churches, when the last returns were sent away, there were about 1,800 communicants, with nearly 300 waiting for admis-

sion to one of these churches. Sixteen churches have been gathered in the villages, connected with two of the churches of the capital. These village churches, together with those in Fianarantsoa, contained 822 communicants. Had returns been received from Vonezongo and the villages to the west, as well as from those in the northeast, the total would have exceeded 3,000 communicants and 15,000 converts. Besides the villages and congregations to which the influence of the churches in the capital have been already more or less extended, our brethren continue to receive tidings from remote places, and in almost every direction, of bands of Christians with whose existence they were before unacquainted, and who apply for books and teachers. The missionaries find their strength taxed to the utmost, and deeply feel the urgent need of two additional missionaries to enter the wide, important, and inviting field, white indeed to the harvest, which the Betsileo province presents. In the chief town there are already two congregations and about 100 communicants, while the gospel has spread, and small companies of Christians exist in places to the west and south of Fianarantsoa. The whole province is open, and the appeals have long been both frequent and urgent for teachers. Two faithful and industrious European missionaries in the province might, with the assistance of native evangelists, soon spread the gospel over the whole of this important and populous country.

"In no single year since the Society commenced its operations in Madagascar, has a more abundant measure of success been granted to its labors than during that now closed. The accessions to the churches in the capital, nearly 500 in number, include individuals of high rank and just entering upon their early manhood. The instances among the churches in which the exercise of discipline have been requisite are but few."

MISCELLANIES.

LOVE FOR THE MISSION WORK.

MRS. LLOYD, of the Zulu mission, South Africa, went from the cultivated, refined circles of New York city, a few years since, and was soon left a widow among a rude people. Deeply interested in her work for their good, she remains in the field, engaged in teaching, and in February last, one year after her husband's death, she wrote to the Secretary of the Board, expressing her Christian resignation to the will of God; her sense of loneliness indeed, but also of God's nearness and care; and then, as follows, of her work, and her interest in it, and of the people:—

"There has been a very good state of feeling lately among the heathen, and their children are allowed to be taught, and to be under Christian influence as much as we could desire. Two important men, or chiefs, have asked for schools. With one I have about forty scholars, and as soon as the building is finished, I hope to have as many more near the kraal of the other. There are many interesting circumstances connected with these little schools, and much to encourage one.

"I am grateful, daily, for the privilege of being here. Not that all the refinements and privileges of America are not pleasant,—and they seem doubly so at this distance from them,—but to me, besides the joy of seeing the people learn of Christ and seek to find salvation, there is very much that I admire in the people themselves. The more I become acquainted with the station and heathen people, the more I see that is noble and interesting in the Zulu mind and character. If the sins and evil customs could be done away,—and God's light *has* that power,—they would shine brightly in this world. That many of them will shine brightly in heaven, I do not doubt.

"I wish our good friends in America could see the heathen with their own eyes. I think they would soon cease making the remarks which used to come from many lips,—that anybody could be a missionary, and refined, highly educated people,

should not go abroad. I do not know other countries so well, but were I to find a model missionary for the Zulus, I should be sure to give him all the education and cultivation America can afford; and not one iota of it would be wasted here. If people in America think the heathen, even in Africa, lack shrewdness or discernment, a few weeks of residence among them would certainly dispel such darkness from their minds. I think we would all be glad to be wiser than we are!

"One of the people told me the other day, that Bishop Colenso said the plan of salvation was so difficult he never tried to explain it to the Zulus. I pity him if he has not seen the joy with which they listen and comprehend that precious plan. It would seem to be made for their comprehension."



POVERTY AND LIBERALITY AT DIARBEEKIR.

IN a note from Mr. Walker, published in the Herald, for July, at the close of the Diarbekir Station report, mention was made of the division of the congregation at that place, and the hiring of a place of worship, and then the purchase and fitting up of a larger place, for the new assembly. It is fitting that some record should be made of the self-sacrificing effort put forth by poor Christians there, to accomplish this end. Mrs. Walker, writing to a friend in this country, on the 29th of March last, referred to this subject as follows:—

"Next Sabbath the new congregation enters the building which they have purchased, and enlarged sufficiently to seat 450 persons. Both the old and the new are laboring with hearts and hands, and many with self-denying effort, to carry this new burden. I do wish my friends at home—all in that good land who contribute to and pray for the interests of Christ's kingdom abroad—could go into the houses of the *many* here who have felt it a privilege to give something for this chapel, and see how they live. The tears blind my eyes as I write, while I recall the

scenes I have witnessed in many of the homes of our virtuous, industrious, poor Christian people; their best garments such a collection of patches that you cannot tell which was the original; meat a luxury they seldom enjoy — fresh meat never, in the winter, — their living being mostly on very coarse, almost black bread.

"Many of these families are helped from week to week from the 'poor fund' contributed by those more favored, else they could not live; and this poverty is not the result of providence, but of stagnation in all the common branches of business and trade, because of the locusts having so devastated the land. The following statements may serve as a telling illustration of this. Six years ago, these same poor people were living from hand to mouth, and finding it difficult to feed and clothe themselves with their scanty earnings. But then a man got for weaving a piece of cloth, ten piasters, and wheat was sixty piasters the kale. Now, for weaving the same piece of cloth, a man receives four piasters, and wheat is two hundred and sixty piasters the kale! Government taxes are exceedingly heavy; and yet our people support their preacher and their schools, contribute every month to the American Board about \$3 (gold), and have subscribed 9,000 piasters, — \$360 in gold, for the new chapel.

"I wish to give you one more illustration of conscientious, and self-denying benevolence. At the time of the purchase of our other chapel, six years ago, there was among the subscribers a poor carpenter, a church member, who had a wife and five children. He pledged himself for 200 piasters — \$8. He was a feeble man, and with difficulty fed and clothed his family, the children often not going to school in the winter, because they had no shoes to wear. While we were in America, he died, after many months of suffering. He owned the very poor house in which he lived; and just before he died, he called in some of the church members and told them that his debts were so and so. Forty piasters of the sum pledged for the chapel he had paid, 160 remained due. He requested them to sell his house and pay these debts, especially the one to the chapel;

and with his dying breath he told his wife to be sure and see that that was paid. The poor widow told me of this the other day, and said they had tried to sell the house, but so little was offered for it that it was still on their hands. But, said she, 'this summer we must sell it, for I cannot live with that duty unfulfilled.' The house is not worth more than \$200, and when sold, all will go to pay the debts.

"Through the winter, this poor widow has every week shown her cheerful though careworn face at the female prayer meeting, her ragged, *worn out* dress — the only one she had — covered up under a clean white sheet which I gave her to wear. Her children have worn no stockings to school, although snow covered the ground for weeks. For the new chapel she had no money to give; but she sent her carpenter boy to work upon it two or three days, as her portion of the burden. We never say to any one, 'you are too poor to give, it is not your duty;' but strive to encourage the poorest to feel that giving to the Lord is a duty and a privilege, and that He will bless them according to their faith and love.

"We do pray God to grant rain from heaven, and an abundant harvest, else starvation must take away a great many of the people of this city."

As another illustration of the spirit of the Protestants at Diarbekir, Mrs. Walker has sent the following to the editor of the Herald:—

"Among the contributions for the new chapel, there was one of about fifty cents given with a cheerful, grateful expression, by a woman whose husband was slowly recovering from a severe illness. The eldest of their three children, a boy of about fifteen years, was greatly disappointed that he could give nothing. He had intended to work for the chapel, carrying dirt for its mud roof, but his father's sickness necessitated his sitting in his place in the shop, to sell pottery.

"When Tomah, the father, became a Protestant, he was a tanner, and gave up this trade, because, with his partners, he was obliged to work on the Sabbath. He learned to weave, but found it difficult to support his family thus, because, not hav-

ing learned the trade while young, he could not work fast at it; and at length he was obliged to give that up also. He and his family have suffered much from poverty, and he from sickness; and now he is soon to die, and leave them with no money, even to buy their daily bread. As the missionary stood over him, praying with

him and telling him of Jesus, Tomah grasped his hand in both of his, saying: 'Everything we are we owe to you. You came and taught us the love of Christ, and now all my strength and my salvation is in him. I am not afraid to die. For me to die is gain!'"

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE receipts of the Treasurer, for the general purposes of the Board, during the month of June, were, it will be noticed, only \$30,683. This is more than \$10,000 less than for the same month in 1865, and makes the total amount for the first ten months of the financial year only \$312,940, —largely below the due proportion of the sum desired for the year, and more than \$18,000 less than was received in the same period last year.

Meantime the premium on gold, and so the cost of exchange, which had been more favorable than was expected at the commencement of the year, have considerably advanced again, largely increasing the expense of all foreign operations. Only two months of the year remain to be reported, and but one month will remain for action when this number of the Herald shall have reached most of its readers. The attention of such churches and individuals as have not yet forwarded their contributions is specially invited to this statement of facts, in the hope that *none will fail to act before the close of August*, and that the prompt remittance of all that has been or may yet be set apart for the support of this year's operations in the Lord's work abroad, will be sufficient to prevent any serious deficiency when the accounts for the year are closed.

MISSIONS OF THE BOARD.

Sandwich Islands. Mr. Pond wrote from Kohala, in May, that there had been of late a manifest improvement in the moral and religious condition of the church at his station, — "a partial awakening from

a long-continued stupor;" "fuller meetings, larger contributions, and greater willingness to labor for God;" not amounting, however, to what can properly be spoken of as a revival. Respecting the public schools, under the management of the new Board of Education, he does not speak cheerfully.

Mr. Paris, of Kona, Hawaii, reports "progress in the newly organized native churches." Since the organization of a church, with its native pastor at Kahalu, North Kona, the pastor has been active and useful; "there has been a gradual and steady increase of religious interest;" the people have taken hold in earnest of the building of a church, which was commenced some years ago, and at an expense of more than \$2,000, all "paid with a willing mind," they have completed "a beautiful stone structure, 65 feet long, of good proportions, with a tower and spire; the whole complete without and within; the pulpit and aisles carpeted; and furnished with a neat sofa, chairs, table, &c." This house was dedicated May 6th, and was filled, on the occasion, to overflowing, "the aisles, doors, and windows all crowded, and many standing outside;" and Mr. Paris says: "Never have I seen a more attentive and apparently deeply interested audience in any land."

Ceylon. A letter from Mr. Hastings mentions a quarterly meeting of the missionaries and native pastors, at Oodooville, April 20, at which three natives, after a very satisfactory examination, were licensed to preach the gospel. Two of them had been catechists in the service of the mission, and the other, a teacher in the theological and training school.

Attention is invited to the letter from Mr. Howland, (page 233,) as presenting, in an impressive manner, the need of more laborers in Ceylon, and the wide field of usefulness which is open there.

Zulu Mission. The annual "Tabular View" of this mission, recently received, shows the addition of 79 members, by profession, to the 11 churches, during the year 1865. The present number of church members is 365. There are 505 pupils in 11 day schools, and 743 in the Sabbath schools. Letters from the missionaries mention great financial distress in the Natal Colony, while a prolonged drought has made food for the native population very scarce, and great suffering from famine is apprehended.

Nestorians. A letter from Mr. Coan (page 236) contains a remarkable, and, in its various bearings, most encouraging statement respecting the discipline and good order maintained in a school taught by a native female. There is a notice also of another "pillar" among the Nestorian helpers in the mission work, removed by death, and of a movement among some of the mountain helpers toward the Church of England.

Syria. Mr. Samuel Jessup wrote from Tripoli, May 22. Referring to a recent visit to *Hamath*, he corrects some statements which he made a year ago respecting the population of that place, which he says, is "now given as 18,000 taxable persons, of whom about 1,500 are nominal Christians, chiefly Greeks, *not* Jacobite Syrians." A mission colporter recently spent some days there, but was then obliged to leave, fearing a mob; the Greek bishop having become much enraged, and threatening excommunication against any who should harbor him or rent him a room. Mr. Jessup says, however, "In spite of the efforts of the bishop to the contrary, we shall succeed in hiring a room, which will be known as our headquarters, and where we intend to keep books for sale." He feels encouraged as to the state of things there, and thinks there may ere long be a Protestant com-

munity in the place, like that at Hums. At *Mahardee*, the man who gave his sword for a Bible, and a few others, are struggling to secure recognition from the Government as Protestants, and are "more determined than ever," and "not intimidated," though suffering persecution daily. "The poor, down-trodden Safeetians," were newly oppressed by the Greek bishop of Akkar, who tried to break up the mission-schools there and at Bano, and drive out the teachers, and was "exceedingly enraged at his want of success." At *Safeeta*, the boys' and the girls' schools have each over 25 pupils, and at *Bano*, the faithful teacher holds on, though teaching but five Protestant boys. Mr. Jessup states: "Just before the bishop left Bano, he gathered the people, and told them that they had neglected an important duty in not immediately killing the first Protestants in their district; and now the increased number had only increased their responsibility. He told them to go to the work and clean out the accursed name, and God would bless them. They asked him to give them a written order for the killing of the Protestants, which he declined to furnish, saying that they should do it *en masse*, and then it would be a small matter for each one to pay his part of the price of blood. The people, not feeling so blood-thirsty as their spiritual guide, declined to undertake the business."

A letter from Mr. H. H. Jessup (page 238) gives further evidence of the severity of the affliction which has come upon the mission in the death of Mr. Ford. Mr. Bird (page 238) notices an interesting occasion at Ain Zehalta—the formation of a church and the ordination of a native pastor.

Central Turkey. Mr. Schneider, of Aintab, is now at Constantinople, where he expects to remain for some months, superintending the work of printing certain books for his own mission, and at the same time preaching on the Sabbath, and in other ways aiding the Western Turkey mission. The low estate of the Central Mission is affectingly depicted in a general letter, (page 239,) and another strong appeal is made for reinforcement. Mr.

Adams writes from Aintab, June 7, that no firman for the building of a second church is yet obtained, and that the difficulties in the case have become "extremely discouraging to the brethren." He thinks "Protestantism is becoming daily more and more a power" in that region, and that this is the real cause of the opposition experienced. Mr. Adams also reports the ordination, on the 20th of May, of a native pastor at Adiaman.

Eastern Turkey. A few interesting items respecting the "revival" at Bitlis have been received. Mr. Burbank wrote March 22: "The Week of Prayer has become a permanent, daily, daylight, morning prayer-meeting, attended by nearly all the males of the congregation. Many are under deep conviction of sin. Our Tuesday evening inquiry-meeting (there is also an inquiry-meeting Friday evening of each week) was attended this week by fifty persons, and there was much weeping, as has been the case in all our meetings for two weeks or more. Some of these seem to be convicted after the Bible model, see their sins as against a Saviour's love, and cry, 'God be merciful to me a sinner.' Some express hope that they are forgiven. The prayer-meetings in the private houses, in different parts of the city, are crowded, Armenians often attending, and friends from Protestant families."

Mr. Knapp wrote, April 4: "The revival here is in a most promising advance. For thirteen weeks we have had seventeen meetings (and sometimes more) weekly, eleven of which I attend. Forty males usually attend the sunrise prayer-meeting. Forty-five non-church-members were at our inquiry-meeting yesterday, including fourteen females. Nearly all these are under conviction of sin, and many of them were in tears. Several have found hope."

Dakotas. A letter from Mr. J. P. Williamson announces his arrival, with his wife, at Niobrarah, Nebraska Territory, the new location of the Dakota Indians, on the 13th of June. Mr. and Mrs. Pond were there also, and the two families were for the time occupying rooms on the second floor of "a large old building."

Of the new location, and the condition and prospects of the Indians and the mission there, he says, briefly: "I had hoped to find this such a place that the Indians might permanently locate; but on arriving here, I am surprised to find the whole reserve almost barren of wood. The soil seems to be good, there are fine looking grass lands, and with sufficient timber this might be a very suitable location. But the agent and others, I find, are not satisfied, and it seems to be quite doubtful about the people remaining here long."

"The religious growth among the Indians seems to be still progressing. On my arrival I found they were having prayer-meetings every day, under a large shade they had erected, attended by a large portion of their number; and there have been many tears of joy shed, and heartfelt thanks given to God for the reunion of so many families. One who can mingle with them and hear them talk now, will have little fear that they can again be drawn, generally, into such a bloody passion for massacre as that which swallowed up their tribe four years ago."

"We have no house where we can have a school, and at present I do not think it advisable to build. I am not sure yet that we cannot get some place in which to teach at least the more advanced pupils, who, we hope, will become teachers and preachers. I shall be very sorry if we can have no school this summer."

OTHER MISSIONS.

Siam. The *Record*, of the Presbyterian Board, for July, has the following statement: "A great gathering of the Laos in and around Petchaburi had taken place, in preparation for the royal visit to that region. Desirous of turning such an event to the good of the people, the missionaries on the ground determined to hold a series of night meetings for them, and which they could attend after the labors of the day. This experiment was successful. Night after night the place of meeting was crowded, and as long as they remained in that region, they listened in

numbers to the preaching of the word. Many seemed interested in the new doctrines. It is the wish of the missionaries to follow up such efforts, and as the people return to their own homes and country, to carry to them the bread of life. The brethren long for additional laborers to establish among them a permanent mission."

India. The *Foreign Missionary*, of the Presbyterian Board, for July, states: "Mr. Forman speaks of an interesting religious movement at Lahor, under the lead of several well-educated and influential Mussulmans, who are advocating, by the press and oral discussions, the claims of Christianity. The school at Lahor has assumed such dimensions and importance that a new building is required. A liberal friend of our work has offered to give 2,500 rupees, on condition that the Mission obtains 2,500 more for this object, so as to get the Government to double the whole with a grant-in-aid. Well does Mr. F. say, 'Such an example of liberality, shown by a member of the Church of England to an American Presbyterian mission, should stimulate American Presbyterian Christians to do more for their missions. We want greatly increased means. Our Church could and should increase her contributions in men and money a hundredfold.' Messrs. Woodside, Caldwell, and Calderwood had been visiting and preaching at the Hurdwar mela. A smaller number of pilgrims was present than ever known before. The Presbytery of Saharunpur, at its last meeting, licensed three young men to preach the gospel. Mr. Woodside writes: 'Last month I baptized a native of the hills and his son, who live near the source of the Ganges. The father is a very interesting convert, and I hope he may be the means of doing much for the hill people. Yesterday I sent off a Scripture-reader to his village, who will spend the next six months in laboring among a people living close to the line of perpetual snow.'"

The *Record* says: "An exceedingly interesting movement is going on at Lahor. Two well educated and influential Mussulmen, one a Deputy Inspector of

Schools, and the other a teacher in the Government Normal School, have not only written a book on the claims of Christianity and Mohammedanism, but have publicly announced their belief in Christianity and their intention to be baptized. They have been called upon again and again, in oral discussions, to defend their views. Others are associated with them, and Mr. Forman says it is difficult to over-estimate the importance of such a movement, and we should earnestly pray God to direct it. Friends are rallying around our institutions at Lahor, and a call is made for greater liberality on the part of the Church to sustain them in proportion to their growing importance."

South Africa. The French Protestant Mission has met with a serious loss in the death of Rev. Mr. Frédoux, son-in-law of Rev. Mr. Moffat, who was killed by a trader, in the far interior. The trader, Mr. Nelson, was a fugitive from justice, having committed a crime, and Mr. Frédoux had been instructed to secure his arrest. But when summoned to surrender, and when Mr. Frédoux had approached his wagon to remonstrate with him, Nelson, intoxicated, and in a fit of hopeless madness, set fire to a large quantity of powder in the wagon, killing himself, the missionary, and four other persons. Mrs. Frédoux, left a widow with seven children, is spoken of as "broken-hearted, but not murmuring or rebellious; seeking comfort where alone it should be sought."

Moravian Missions. The last number received of the *Periodical Accounts* presents intelligence from the missions of the United Brethren, much of which is of a character calling for the exercise of faith and patience, as well as for earnest prayer, and calculated to awaken sympathy among all the followers of Christ. Introducing intelligence from *Greenland*, the editor remarks: "Though the present circumstances of our Arctic missions, in common with those of nearly all the spheres of labor occupied by the agents of the Brethren's Church, present some features calculated to excite apprehension, probably all who read these accounts will share the

conviction expressed by Brother Herbrich, that 'if it be our Lord's gracious purpose to maintain a congregation of believers to his praise in this land, He will not lack ways and means to do so.'

Respecting *South Africa* it is said: "Seldom has it fallen to our lot to communicate intelligence from this field of missionary labor such as the following pages present.* Much distress has for some time past been experienced in many districts, owing to long-continued drought. To this was added, last year, the prevalence of a malignant fever in the populous settlement of Genàdendal, which carried off many victims, and among them a faithful missionary. . . . The letter from Br. Baur, of Baziya, gives an account of a providential visitation such as has hitherto been looked on as peculiar to the region of hurricanes." In the letter thus referred to, Mr. Baur wrote (October, 1865): "Our dwelling-house, church, and out-buildings are levelled with the ground. Of the wall of our house, one brick thick, there remains one portion about four feet long by three high. All the rest is down, so that one may say there is scarcely one stone left upon another."

Of the mission on the *Mosquito Coast* the editor states: "Owing to the destructive hurricane with which this region was visited in the night, between the 18th and 19th of October, 1865, when serious damage, amounting in some cases to complete ruin, was inflicted on our mission stations, the larger portion of the intelligence at our disposal has already appeared before our friends in a circular. . . . The most recent advices from this mission are very brief, though by no means without interest. It appears that much sickness prevailed among the people, probably from lack of proper shelter and nourishment. In this several of the missionaries have been called to share, though not to an alarming extent. At Corn Island, the suffering from lack of provisions was very great."

From *Central Asia*, where twelve years of labor, with very little apparent fruit, have tried the faith of the missionaries and their supporters, one of the brethren now reports a journey on which he "found

unmistakable proofs that the seed of the word had not been sown in vain. . . . But this was not all. Very shortly afterwards, two men, father and son, who had for some time been acquainted with the missionaries, and the latter of whom had, through their efforts, been released from an unjust detention by the governor of Lé, expressed their desire to be baptized, with such satisfactory professions of their faith in the Lord Jesus Christ, that the missionaries felt justified in acceding to their request. Some others also became candidates for the same rite. Thus a beginning has been made of what we humbly trust will prove, by the blessing of God, a great in-gathering of souls."

MISCELLANEOUS.

Missionary Professorships. The *Foreign Missionary* states: "A year ago the matter of a professor of Evangelistic Theology was introduced into the [Scotch] Free Church General Assembly. A committee was appointed, who reported to the late assembly recommending a missionary professorship, which was unanimously agreed to by that body. This is an important movement. Too little attention has been given to this subject in our theological seminaries, and in some of them this great theme is scarcely ever alluded to. We hope the time is not distant when a course of lectures will be regularly delivered, covering the whole ground of the world's evangelization."

Bibles and Tracts in India. The Bombay Auxiliary Bible Society held its annual meeting February 14. It is stated that "the circulation of the Scriptures had been greater during 1865 than during any previous year since 1855. The number of copies issued during the year exceeded that of the previous year by more than a half. There had been sold in *Bombay* 4,920 copies and 'portions.' The total issues by the Society for the year had been 13,203; in English 3,569; Marathi, 5,405; Gujerathi, 973; other languages, 3,256.

"The most interesting feature in the

work of the Society is, that it is gradually extending its agency. Bible colporters and readers have been sent to Arabia, Malwa, Goa, and the valleys of the Tapti and Nerbudda. The missions to Arabia and Malwa have been of great interest, and have been most encouragingly successful.

"One cannot help remarking the wonderful demand for the Holy Scriptures in Malwa — a district hitherto untrodden by the Gospel evangelist. From Agra to Ahmedabad, and from Malligaum to Ajmeer, there is not a single missionary. Is it not encouraging to think that, even in this benighted district, 772 copies of God's Word were put in circulation, for the most part *bought* by the people? *Can* God's Word return to Him void?

"On the 20th February the annual meeting of the Bombay Book and Tract Society was held. This Society still continues to be the means of circulating very many useful publications: 96,000 vernacular publications have been issued during 1865, and 38,700 imported tracts, chiefly English, but some in French, German, Spanish, Swedish, and Italian. The average [annual] issue, since 1861, has been 100,687; for twelve years before 1861 it was 56,962; so there is a growing usefulness. This Society employs 18 Christian colporters under missionary superintendence."

EMBARKATION.

Rev. Sanford Richardson and wife, heretofore of the Eastern Turkey mission, sailed from Boston, July 4th, for Liverpool, on the way to join, now, the mission to Western Turkey, and to be stationed at Angora.

DEATH.

At Northampton, Massachusetts, June 24th, Samuel Adams Danforth, who will be remembered by most of the missionaries of the Board as, for many years, a clerk in the Treasurer's department at the Missionary House. Mr. Danforth was born in Pittsfield, Massachusetts, May 5,

1804. At the early age of sixteen he united with the Congregational Church in his native town, and such was the impression made by his Christian character, that at the age of twenty-five he was elected a deacon of the church. In 1837, he removed to Boston, to enter upon the clerkship already mentioned, in which he spent the remaining years of his active life, ever a faithful steward. In the several communities and churches with which, during these years, he became connected, in Boston, Roxbury, and Newton, he was known as a warm-hearted and earnest, but judicious Christian, deeply interested in the spiritual welfare of those about him, laboring for the salvation of souls, greatly desiring and rejoicing in pure revivals.

Serious disease of the brain, which it was expected would soon prove fatal, laid him aside from labor for some months in 1861. He partially recovered, however, and for a time also partially resumed his labors; but was ere long again entirely disabled, and for the remaining years of his life had but partial use either of bodily or of mental powers. He now longed to depart; yet with all the patience which a diseased and suffering body and a mind sadly affected by diseased bodily organs would permit, he was still ready to say, "All the days of my appointed time will I wait till my change come." Though, lifting his hands and his eyes, he would express his strong desire to go, he would yet struggle to command a fuller power of utterance than he now possessed, that he might more fully express his abiding and deep sense of God's goodness. "He is *so good, so kind*," he would exclaim, when the tongue refused to utter more. Trusting only, but trusting *fully* in Christ, he requested his eldest son, when he should die, to write out and pin upon his breast the cheering declaration, "The blood of Jesus Christ his Son cleanseth us from all sin." To him, thus ready and waiting, death came at last, a most welcome messenger, to introduce him to that *rest* which remaineth for the people of God. His remains were removed to Auburndale, his last place of residence, and thence, after funeral services, to Mount Auburn.

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.	
Patten, Cong. ch. and so.	8 00
Cumberland co. Aux. Soc. H. Packard, Tr.	
New Gloucester, Cong. ch. and so.	
to cons. Rev. W. R. Cross, New Gloucester, Me., and Rev. J. F. MORGAN, Lawrence, Kansas, H. M.	110 00
Portland, 2d Cong. ch. and so. For.	
Miss. Circle	20 00
Scarboro, Cong. ch. and so.	10 86
Yarmouth, Cong. ch. and so. (Gents. 81.50, less c't, 2.25; Ladies, 35.62; m. c. 42.31;) with other dona. to cons. A. L. LORING and T. G. CLEAVES, H. M.	157 18—298 04
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.	
Industry, H. P. Allen, deceased,	20 00
Weld, Cong. ch. and so.	11 10—31 10
Hancock county.	
Castine, Cong. ch. and so. Gents, 76; Ladies, 49.75;	125 75
Orland, Cong. ch. and so	25 00—150 75
Kennebeck Conf. of churches.	
Waterville, Mrs. A. Haviland,	5 00
Lincoln county.	
New Castle, 2d Cong. ch. and so.	14 00
Phippsburg, Cong. ch. and so. 26.30, less c't, 50c.;	25 80
Wiscasset, Cong. ch. and so. m. c.	15 09—54 89
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. Cong. ch. and so.	125 07
Piscataquis county.	
Garland, Cong. ch. and so.	5 00
Union county.	
Brownfield, Cong. ch. and so.	6 75
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	4 00
York Conf. of churches. Rev. G. W. Cressey, Tr.	
Kennebunkport, 1st Cong. ch. and so. 5 00	
Wells, 1st Cong. ch. and so. m. c.	32 00—37 00
	725 60

NEW HAMPSHIRE.

Cheshire co. Aux. Soc. Geo. Kingsbury, Tr.	
Gilsun, Cong. ch. and so.	13 25
Marlboro, Cong. ch. and so. m. c.	12 00
New Alstead, Cong. ch. and so. m. c.	15 50
Swanzy, Cong. ch. and so.	14 00—54 75
Grafton county.	
Bristol, Cong. ch. and so.	8 00
Hanover, Dartmouth Coll. ch. and so.	120 00
West Lebanon, Cong. ch. and so., 50; Mrs. Lydia G. Wood, (deceased.) to cons. SARAH A. THURBER, Walpole, Mass., H. M. 100;	150 00—278 00
Hillsboro' co. Aux. Soc. Geo. Swain, Tr.	
Amberst, 1st Cong. ch. and so.	25 73
Lyndeboro, Cong. ch. and so.	32 04
Mauchester, Franklin st. Cong. ch. and so. to cons. P. ADAMS and J. ORDWAY, H. M.	273 15
Mason, 1st Cong. ch. and so.	3 50
Nashua, Pearl st. Cong. ch. and so.	122 84
	457 26
Less exchange,	50—456 76
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Concord, South Cong. ch. and so.	66 42
Pembroke, Cong. ch. and so.	7 50
	73 92
Less express,	25—73 67
Rockingham Conf. of churches.	
Deerfield, Cong. ch. and so.	15 00
Hampstead, Cong. ch. and so. m. c.	12 00
North Hampton, Cong. ch. and so.	39 45
Stratham, Cong. ch. and so	18 00—84 45
Strafford Conf. of churches. E. J. Lane, Tr.	
Laconia, Cong. ch. and so.	81 00
North Wolfboro, a few friends.	3 50
Ossipee, Rev. H. Wood and wife,	5 00—89 50

Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. IDE, with prev. dona. to cons. himself H. M.	10 00
	1,047 13
A friend,	10 00
	1,057 13
Legacies. — Keene, Mrs. Eunice Clark, by Charles Sturtevant, Ex'r,	500 00
Warner, Frederic Eaton, by H. H. Harriman, 333.33, less tax	313 33—\$13 33
	1,870 46

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
Orwell, Lovisa Root,	2 00
Ripton, Sarah E. Everett,	10 00
Shoreham, Cong. ch. and so. and s. s.	70 50—82 50
Caledonia co. Conf. of churches.	
Lyndon, Cong. ch. and so. m. c.	10 71
St. Johnsbury, Rev. H. C. Haydn, 10.95, less disc.	10 60—21 31
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, G. Merrill and wife, to cons. Mrs. S. NICHOLS, Danvers, Mass., H. M.	100 00
Orange county.	
Chelsea, Cong. ch. and so. 66.32, m. c. 11.40;	77 72
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Brownington, Cong. ch. and so.	9 79
Derby, E. H. Blake,	10 00
Greensboro, Cong. ch. and so.	21 33
West Charleston, Cong. ch. and so.	60 00—101 17
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cong. ch. and so. 196.19, m. c. 131.05;	827 24
Fayetteville, Cong. ch. and so.	15 00—842 24
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Queechy, Cong. ch. and so. m. c.	2 25
White River, Cong. ch. and so. m. c.	20 00
Woodstock, Cong. ch. and so. m. c.	12 00—34 25
	759 19

Bennington Centre, 1st Cong. ch. and so. m. c.	36 46
Peru, Cong. ch. and so.	28 20—64 66
	823 85
Legacies. — Craftsbury, Rev. J. N. Loomis, (add'l) by Rev. C. S. Smith, Ex'r, 1,277, less expense,	1,275 75
	2,099 60

MASSACHUSETTS.

Barnstable co. Aux. Soc.	
Centreville, South Cong. ch. and so.	26 17
Berkshire co. Aux. Soc. J. Sedgwick, Tr.	
Hinsdale, Cong. ch. and so. m. c.	
6 months,	63 00
New Marlboro, 1st Cong. ch. and so. m. c. 10.18, less c't,	9 68
Peru, 1st Cong. ch. and so. m. c.	23 50—96 18
Boston, of which from a friend, 50; do. do. 12; J. L. 15; M. M. B. 10; "W," for a deceased lady friend, 2; Rev. J. A. Vinton, 10;	151 72
Essex county.	
Ballardvale, Union ch. and so.	32 00
North Andover, Trin. Cong. ch. and so. 286.91, less c't,	286 41
Salem, Crombie st. Cong. ch. and so.	217 72
Topsfield, Cong. ch. and so.	173 80—709 93
Essex North Aux. Soc. Wm. Thurston, Tr.	
Ipswich, Linebrook Parish Cong. ch. and so.	28 00
Newbury, 1st Cong. ch. and so.	55 38
Newburyport, North Cong. ch. and so. 66.37; Belleville, Cong. ch. and so. 5;	71 37—154 75

Essex co. South Aux. Soc. C. M. Richardson, Tr.
 Gloucester, Evan. Cong. ch. and so. 321 47
 Lynn, 1st Cong. ch. and so. m. c. 16 00
 Middleton, Cong. ch. and so. m. c. 20 00
 Rockport, a friend, 2 00—359 47

Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
 Belchertown, Caroline Ayres, 3 00
 Cheshirefield, Cong. ch. and so. 38 47
 Granby, Cong. ch. and so. Ladies Soc. 1 25
 Hadley, 1st Cong. ch. and so. 15.30;
 2d Cong. ch. and so. 30; 45 30
 Hatfield, Cong. ch. and so. 76.73, less
 express, 76 38
 Northampton, 1st Cong. ch. and so.
 m. c. 241.26; Edward's Cong. ch.
 and so. m. c. 22.16; 263 42
 South Amherst, Cong. ch. and so. 14 00
 South Hadley, Mount Holyoke Fem.
 Sem. Teachers and Pupils, — to
 cons. HELEN M. FRENCH, JULIA E.
 WARD, and HARRIET E. SESSIONS,
 H. M. 353 07
 Williamsburgh, Cong. ch. and so. 151 98—946 87

Middlesex county.
 Cambridge, Shepard Cong. ch. and
 so. 900 00
 Cambridgeport, Stearns Chapel, m. c. 9 57
 Dracut, 1st Cong. ch. and so. 4 00
 Lowell, 1st Cong. ch. and so. to cons.
 H. W. BRICKETT, H. M. 130 00
 North Chelmsford, a friend, 5 00—1,048 57

Middlesex Union.
 Fitchburg, Cong. ch. and so. m. c. 28 64
 Groton, Union Cong. ch. and so. m. c. 63 64
 Leominster, Cong. ch. and so. Chari-
 table Soc. 38 00
 Townsend, Cong. ch. and so. 14 06—139 34

Norfolk county.
 Brookline, Harvard Cong. ch. and so.
 add'l, 10 00
 Canton, Cong. ch. and so. m. c. 15 05
 Dorchester, 2d Cong. ch. and so. La-
 dies, 525 50
 Foxboro, Cong. ch. and so. 28 75
 Midway Village, Cong. ch. and so., —
 with other dona's, to cons. H. P.
 SANFORD, H. M. 88 25
 Roxbury, Vine st. Cong. ch. and so.
 m. c. 30; Eliot Cong. ch. and so.
 m. c. 19.88 49 88
 Walpole, Rev. E. G. Thurber, to cons.
 Rev. D. H. TAYLOR, Saginaw City,
 Mich., H. M. 50 00
 West Roxbury, South Evan. ch. and
 so. m. c. 37 05—804 48

Old Colony.
 Mattapoisett, Cong. ch. and so. 20 26
 New Bedford, Trin. Cong. ch. and so.
 to cons. E. B. CHASE, H. M. 176 00—196 26

Palestine Miss. Soc. E. Alden, Tr.
 East Abington, Cong. ch. and so.
 Gent. and Ladies, 125, m. c. 20; 145 00
 Hanover, 2d Cong. ch. and so. 24 00
 North Bridgewater, Porter Cong. ch.
 and so. 252.88; Campello Cong. ch.
 and so. 81; 333 88
 Randolph, Winthrop Cong. ch. and
 so. (of wh. from Gents, 62.90, La-
 dies, 48.10, m. c. 116.60;) 227.60;
 1st Cong. ch. and so.—Gents,
 add'l, 2.75; 230 35
 South Abington, Cong. ch. and so.
 to cons. E. M. NOYES and Mrs. E.
 C. STETSON, H. M. 232 00
 Weymouth, 1st Cong. ch. and so.
 126.31; Pilgrim Cong. ch. and so.
 28; Union Cong. ch. and so. 21;
 2d Cong. ch. and so. bal. 14.36; 189 67
 Weymouth and Braintree, Union
 Cong. ch. and so. 136 04—1,290 94

Plymouth county.
 Marshfield, 2d Trin. Cong. ch. and so. 6 04
 Taunton and vicinity.
 Fall River, Central Cong. ch. and so.
 (of which from Nathan Durfee,
 to cons. NANCY S. EARL, SUSAN A.
 EARL, NEWTON R. EARL, HENRY
 H. EARL, ADRIANA W. EARL, H. M.
 500; Hale Remington, to cons.

Mrs. D. K. REMINGTON, Mrs. C. V.
 S. REMINGTON, Mrs. HENRY H.
 REMINGTON, CATHARINE H. REM-
 INGTON, SARAH W. REMINGTON,
 H. M. 500) 2,252 62

Worcester Central Aux. Ass. E. H. San-
 ford, Tr.
 Shrewsbury, a friend, 5 00
 Worcester, Union Cong. ch. and so.
 m. c. 221 17—226 17

Worcester co. South. W. C. Capron, Tr.
 Milford, 1st Cong. ch. and so. 38.05,
 less exp. and c't, 37 30
 Northbridge, Cong. ch. and so. m. c. 40 00
 Upton, Cong. ch. and so. m. c. 6 80—84 10

8,493 61

Chelsea, Winn. Cong. ch. and so, m. c.
 46.26, less c't 50c.; Broadway Cong.
 ch. and so. m. c. 2 months, 67.54; 113 30

8,606 91

Legacies. — Beverly, Susan Griffin,
 add'l by James Hill, Ex'r, 500 18
 Boston, Mrs. Sarah A. Brewer, by
 J. A. Newell, Ex'r. 940 00—1,440 18

10,047 09

RHODE ISLAND.

Central Falls, Cong. ch. and so. 80 71
 Kingston, Cong. ch. and so. 6 00—86 71

CONNECTICUT.

Fairfield co. East, Aux. Soc.
 Stratford, G. Loomis, 5 00
 Fairfield co. West Aux. Soc. Charles Marvin, Tr.
 Southport, Cong. ch. and so. m. c. 10 00

Hartford co. Aux. Soc. E. W. Parsons, Tr.
 Bristol, Cong. ch. and so. m. c. 12 82
 East Windsor, Cong. ch. and so.
 104.25; Misses S. & L. Wells, 10; 114 25
 West Hartland, Cong. ch. and so. 20 00
 Windsor Locks, B. R. Allen, 1 00—148 07

Hartford co. South Conso. H. S. Ward, Tr.
 Middletown, 1st Cong. ch. and so. Gents
 and Ladies' Asso. add'l, 41 71

Middlesex Association. John Marvin, Tr.
 Millington, Cong. ch. and so. 13 00

New Haven City. F. T. Jarman, Agent.
 Centre Cong. ch. and so. (of which from a
 friend, to cons. Mrs. J. H. ROBINSON,
 Brooklyn, N. Y. H. M. 110; Eli Whitney,
 100;) 215; 3d Cong. ch. and so. m. c. 2
 m'ths, 64.03; Davenport, Cong. ch. and
 so. m. c. 7.51; United m. c. 5.85; 292 39

New London and vic. and Norwich and vic.
 C. Butler and L. A. Hyde, Trs. 20 00
 East Lyme, Cong. ch. and so. 20 00
 New London, two ladies of 2d Cong.
 ch. and so. 100; Mrs. C. L. Ames,
 50; 150 00—170 00

Windham co. Aux. Soc. Rev. S. G. Willard, Tr.
 Windham, Cong. ch. and so. m. c. 57 50

737 67
 18 00
 755 67

Vernon, Cong. ch. and so. m. c.

Legacies. — North Woodstock, Abigail
 G. Child, to cons. Mrs. P. C. CHILD,
 North Woodstock, Conn. and Geo.
 W. KENT, New York City, H. M. 200 00
 Windsor, Archippus McCall, 927 31—1,127 31

1,882 98

NEW YORK.

Auburn and vicinity. I. F. Terrill, Agent.
 Auburn Theological Seminary 20 00
 Northville, 1st Pres. ch. m. c. 10 00—30 00

Buffalo and vicinity. H. Stillman, Agent.
 Buffalo, 1st Pres. ch. to cons. Mrs. F.
 GRIDLEY, H. M. 107 07

Geneva and vicinity. W. H. Smith, Agent.
 Geneva, T. C. Maxwell & Brothers, 500;
 W. H. S. 10; less exchange, 508 72

New York and Brooklyn Aux. Soc. —
 Of wh. from Clinton Av. Cong. ch. and so.

(Brooklyn,) in part, (of wh. from J. Davenport, to cons. J. B. DAVENPORT, H. M. 100; J. S. CASE, to cons. himself H. M. 100; Geo. S. Coe, 100; C. C. Woolworth, 50; C. N. Kinney, 25;) 950; South Cong. ch. and so. (Brooklyn,) (of wh. from C. H. Parsons, 50;) to cons. E. A. LAWRENCE, J. S. BAILEY, and Mrs. S. B. TURNER, H. M. 361.86; Church of the Covenant, (of wh. from G. F. Betts, 100; R. H. McCurdy, to cons. T. F. McCURDY, Norwich, Conn. H. M. 100; B. F. Butler, 100;) 300; Madison Sq. Pres. ch. John Slade, 200; Brick Pres. ch. J. C. Holden, to cons. Mrs. AUG. WALKER, Diarbekir, H. M. 100; Mercer st. Pres. ch. (of wh. from Mrs. A. M. Mason, 25; m. c. 57.90;) 82.90; West Pres. ch. m. c. 24.62; E. J. Woolsey, 500; E. C. Bridgman, to cons. Rev. D. R. FRAZER, H. M. 50; 2,608 08

Oneida co. Aux. Soc. J. E. Warner, Tr. Utica, 1st Pres. ch., in part, with other dona. to cons. E. H. ROBERTS, Utica, Rev. A. J. UPSON, Clinton, N. Y., Rev. G. P. HAMILTON, Vernon, N. Y., H. M. 192 00

Albany, 2d Pres. ch. 917.18; 4th Pres. ch. For. Miss. Soc., (in part,) 200; State st. Pres. ch. 88.63; 1,205 81

Aurora, Pres. ch. to cons. Mrs. R. MANDELL, H. M. 100 00

Brasher Falls, Pres. ch. m. c. 3 68

Brewster Station, Mrs. G. Borden, for support of a native teacher in Mah-ratta, 20 00

Chestertown, Pres. ch. 5 70

Clinton, a friend, 5 00

Coventry, 1st Cong. ch. and so. 14 75

Dryden, Pres. ch. 15 40

Durham, 1st Pres. ch. m. c. 2 m'ths, 20; H. W. Snyder, to cons. Mrs. M. M. ELTING, South Cairo, H. M. 100; 120 00

Essex, Pres. ch. m. c. 16 30

Flushing, 1st Cong. ch. and so. 84 00

Greenville, F. H. Wakeley, 10 00

Havana, Pres. ch. 22 00

Meridian, Pres. ch. 30 15

Milford, Pres. ch. 20 00

Moocers, Pres. ch. and so. 30 00

New Lebanon, an aged lady, 5 00

North Bergen, Pres. ch. 21 50

Oakfield, Pres. ch. 15; Miss M. E. Holbrook, 20; 35 00

Palmyra, Mrs. E. E. Burbank, 10 00

Parishville, Cong. ch. and so. m. c. 10 66

Peeckskill, 2d Pres. ch. 28 50

Rochester, 1st Pres. ch. 42 58

Rome, 1st Pres. ch. (of wh. from I. T. Miner, 10; Mrs. R. M. Foot, 10;) 200 00

Sherburne, 1st Cong. ch. and so. (of wh. from William Newton, to cons. Mrs. A. J. NEWTON, Brooklyn, N. Y. H. M. 100;) to cons. S. FOOTE, H. M. 212 69

Stone Church, Pres. ch. 20 00

Spuytten Duyvil, D. H. Kellogg, 100 00

Tompkins, 2d Pres. ch., in part, 5.00—2,393 72

Legacies.—Albany, Nathaniel Wright, by A. McClure, 150 00

Romulus, Miss Sayre, by W. H. Smith, Agent, 300, less exchange, 299 25—449 25

6,288 84

NEW JERSEY.

Hoboken, 1st Pres. ch. 50 00

Mendham, 1st Pres. ch. 61 00

Newark, 1st Pres. ch. Ladies' Miss. Assn. 190; South Park Pres. ch. m. c. 88.45; a missionary widow's thank-offering, 20; 298 45—409 45

PENNSYLVANIA.

By S. Work, Agent.

Philadelphia, Walnut st. Pres. ch. 394.37; Kensington, 1st Pres. ch.

100.18; Mantua, Pres. ch. 56.87; Southwark Pres. ch. 25; Pine st. Pres. ch. m. c. 13.05; 589 47

Delaware Water Gap, Mountain Pres. ch. m. c. 13 00—602 47

Danville, Mrs. Magill, 5 00

Great Bend, Pres. ch. m. c. 14.81, less exchange, 14 66

Lock Haven, G. B. Perkins, 2 75

Philadelphia, H. B. Lincoln, 500; J. D. L. 52; 552 00

Titusville, a thank-offering, 50 00—624 41

1,226 88

Legacies.—West Chester, James Atwood, by John M. Atwood, Ex'r, 445 00

1,671 88

MARYLAND.

Baltimore, Mrs. D. W. Hall, 20 00

DISTRICT OF COLUMBIA.

Georgetown, I. Darby, 15 00

Washington, 1st Cong. ch. and so. m. c. with prev. dona. to cons. CHARLES H. BLISS, H. M. 36 00—51 00

OHIO.

By William Scott, Agent.

Cincinnati, 2d Pres. ch. m. c. 15.85; 3d Pres. ch. m. c. 15.34; Peter Vandernesen, 10; 41 19

Cumminsville, a friend, 10 00

Middleport, Pres. ch. 50 00

Ripley, Pres. ch. m. c. 14 00

Walnut Hills, Lane Sem. ch. m. c. 9 67—124 86

Chatham Centre, Cong. ch. and so. 43 00

Cincinnati, 1st Ortho. Cong. ch. and so. (coll. 371.98, m. c. 125.02;) 500; to cons. C. HITCHCOCK, Mrs. S. SHAFFER, Mrs. M. P. WHITE, Mrs. M. H. SIBLEY, and Mrs. L. E. FAY, H. M. 500 00

Cleveland, D. A. Shepard, to cons. Mrs. L. M. SHEPARD, H. M. 100 00

Defiance, 1st Pres. ch. m. c. 7 50

Elyria, 1st Pres. ch. 36.48; E. DeWitt, 10; 46 48

Huntington, Cong. ch. and so. 23; Rev. A. R. Clark and wife, with prev. dona. to cons. Jos. T. HASKELL, H. M. 50; 73 00

Lowell, Cong. ch. and so. 10 00

Rome, Pres. ch. 10 00

Sunbury, Rev. John Martin, 1 00

Tallmadge, David Preston, 5 00—795 98

920 84

INDIANA.

Wabash, 1st Pres. ch. 15 00

ILLINOIS.

Augusta, Pres. ch. m. c. 12 00

Bradford, a friend 10 00

Cairo, 1st Pres. ch. 35 00

Chicago, Union Park Cong. ch. and so. Mrs. A. A. Fisk, with prev. dona. to cons. Rev. F. W. FISK, D. D., H. M. 20.00; Plymouth, Cong. ch. and so. 27.90, less exc. 25c.; 8th Pres. ch. 17.06; 64 71

Galesburg, E. Jenney, 15 00

Jacksonville, 1st Pres. ch. 155 00

Knoxville, Rev. S. S. Miles, 1 00

Lake Forest, Pres. ch. 355.70, m. c. 16.83; to cons. H. M. THOMPSON and D. J. LAKE, H. M. 372 08

Monticello, The Church of Christ, 131 00

Morrison, Rev. E. G. Smith, 5 00

Oak Park, Church collections, 27 14

Ontario, Cong. ch. and so. 1 00

Pontiac, Pres. ch. 16 60

Prairie City, Cong. ch. and so. 2 25

Shelbyville, Pres. ch. (of wh. from E. Cheuey for Rev. H. Bingham, 10;) 24 50

Waukegan, Pres. ch. 10 10—882 38

MICHIGAN.

Detroit, 2d Cong. ch. and so. 44; D.
G. 10: 54 00
Kalamazoo, P. L. H. 4 00—58 00

MINNESOTA.

Cottage Grove, 1st Cong. ch. and so. 8 00
Faribault, Plymouth Cong. ch. and so.
to cons. Rev. J. W. Strong, H. M. 50 00
Minneapolis, Plymouth Cong. ch. and
so. 38 85
Red Wing, J. W. Hancock, 3 43
St. Paul, House of Hope Pres. ch. m. c. 10 00—110 28

IOWA.

Bristol, Rev. O. Littlefield, 10 00
Grinnell, Cong. ch. and so. 20 00
Hillsboro, John W. Hammond, 5 50
McGregor, Cong. ch. and so. 40 08
Muscatine, a friend, 50 00—125 58

WISCONSIN.

Burlington, Mrs. M. Montgomery, 10 00
Fort Atkinson, Cong. ch. and so. m. c. 8 75
Lancaster, Cong. ch. and so. 13 10
Nenah, Mrs. D. Blakely, 1 50
Quincy, S. P. and C. C. Berry, for their
deceased son, S. C. Berry, 5 00
Racine, Cong. ch. and so. 25 50
Tomah, F. O. C. Chester, 2 00
Wauwatosa, Cong. ch. and so. 41 85—107 70

MISSOURI.

Legacies. — St. Louis, John Shack-
ford (add'l.) by W. M. Shackford,
Ex'r, 161 25

KANSAS.

Grasshopper Falls, Mrs. Roseborough,
1; Rev. E. A. Harlow, 50c.; 1 50
Leavenworth, Rev. S. R. Woodruff, 1 00—2 50

CALIFORNIA.

Oakland, 1st Cong. ch. and so. m. c.
21.80, coin, 32 91
San Francisco, 1st Cong. ch. and so.
m. c. 35, coin, 52 85—85 76

OREGON.

Forest Grove, Cong. ch. and so. m. c. 10 00
Portland, 1st Cong. ch. and so. m. c. 6 00—16 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Peking, China, a friend, 266 67
Sandwich Islands, Hawaii, South Kona,
Rev. J. D. Paris, to cons. Mrs. MARY
PARIS, H. M. 100 00—366 67

MISSION SCHOOL ENTERPRISE.

MAINE. — Bethel 2d. Cong. s. s. 43; Brown-
field, Cong. s. s. 3.84; Hallowell, Cong. s. s.
for schs. of Rev. G. Pollard, 50; Minot,
(Cong. s. s. 10.57; a family offering, 25c.;)
10.82; Richmond, (of which from Cong.
s. s. 26.28; Ann Judson's class, 2.90;
Young Gleaners, 1.80;) 30.98; Waterville,
Nellie, deceased, 1; Weld, Cong. s. s.
2.32; Westbrook, Cong. s. s. 7; West Fal-
mouth, Cong. s. s. 21.65; West Minot,
Cong. s. s. 5; Yarmouth, Cong. s. s. 53.51; 229 12

NEW HAMPSHIRE. — Bristol, Cong. s. s. 8;
Concord, Myrtle Mission s. s. 16.85; Marl-
boro', Cong. s. s. 13.35; Milford, Cong. s. s.
55; Nashua, Pearl st. Cong. s. s. add'l, for
supt. of a theol. student 20; Peterboro',
Cong. s. s. 11.43; Wolfboro', Cong. s. s.
7.40; 132 03

VERMONT. — Barre, Cong. s. s. 20; Berlin,
Cong. s. s. for Rev. A. Hazen's schs. 10;
Brownington, Cong. s. s. 9; Dorset, Cong.
s. s. 30; Franklin, Cong. s. s. 18; Greens-
boro', Cong. s. s. 22.39; Hardwick, Cong.
s. s. 32; Holland, Cong. s. s. 3.10; West-
minster, East Cong. s. s. 1.10; West

Townshend, Cong. s. s. 25; Windham,
Cong. s. s. 11.50; 182 09

MASSACHUSETTS. — Ballardvale, Union s. s.
3; Bedford, Trin. Cong. s. s. a class of
young ladies, 1; East Bridgewater, Union
s. s. 10; Hadley, Russell Cong. s. s. 22;
Hanover, 2d Cong. s. s. 10; Haydenville,
Cong. s. s. for schs. in Persia, 50; Holy-
oke, 2d Cong. s. s. for Rev. W. C. Capron's
schs., Madura, 15; Lawrence, Elliot Cong.
s. s. for Miss H. S. Clark, Seneca Mission,
150; Lenox, Cong. s. s. for Rev. G. T. Wash-
burn's schs., Madura, 9; Mittineague,
Cong. s. s. 10.10; Palmer, 2d Cong. s. s.
8.35; Randolph, Winthrop Cong. s. s. 30;
Shirley Village, Ortho. Cong. s. s. 5; Way-
land, Cong. s. s. 1.44; West Boxford, Cong.
s. s. 14.25; Westfield, 1st Cong. s. s. for
sch. of Mrs. Hazen, Maharrata, 23; Wil-
liamsburgh, Cong. s. s. 14.03; 376 17

CONNECTICUT. — Abington, Cong. s. s. 1.66;
Coventry Depot, Cong. s. s. 25; Cromwell,
Cong. s. s. 35.55; Ellington, Cong. s. s. 13.37;
Newington, Cong. s. s. 12.62; Stamford,
Cong. s. s. 58.45; Watertown, Cong. s. s.
91c.; Wauregan, Cong. s. s. 2; 149 56

NEW YORK. — Brasher Falls, Pres. s. s. 14.57;
Brooklyn, Berum st. s. s. for sch. in Ga-
boon, 21.30; Franklinville, Pres. s. s. 17;
Huron, Pres. s. s. 10.70; Ithaca, Pres. s. s.
25; Lakeville, 1st Pres. s. s. of Genesee,
12; Sherburne, 1st Cong. s. s. to cons.
J. S. BLACKMAN, Pitcher, N. Y., H. M.
122; 222 57

PENNSYLVANIA. — Athens, Refd. Dutch s. s.
for a sch. in Turkey, 30.96; Philadelphia,
(of which from Walnut st. Pres. s. s. 30;
Mantua, Pres. s. s. 25;) 55; West Chester,
1st Pres. ch. Juv. Miss. Soc. 151.43; 237 39

OHIO. — Ashtabula, Pres. s. s. for sch. of Rev.
H. J. Bruce, Maharrata, 25; Athens, Pres.
s. s. for Rev. J. K. Greene's sch. Turkey,
25; Canton, Pres. s. s. 14; Huntingdon,
Cong. s. s. for sch. of Rev. H. C. Haskell,
Turkey, 19; Middleport, Pres. s. s. 7.80;
Monroeville, Pres. s. s. for a scholar at
Ahmednuggur, 3; 93 80

ILLINOIS. — Chicago, 1st Cong. s. s. 50; Wood-
burn, Cong. s. s. 4.50; 54 50

MICHIGAN. — Fenton, Pres. s. s. for sch. of
Rev. A. Walker, Diarbekir, 15; Plainfield,
Union s. s. 1.40; Wayne, Cong. s. s. 3; 19 40

MINNESOTA. — Excelsior, Cong. s. s. 6.25;
Northfield, Cong. s. s. 6.72; Minneapolis,
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in Nestoria, 5; 17 97

IOWA. — Bowen's Prairie, Cong. s. s. 2 50

WISCONSIN. — Wauwatosa, Cong. s. s. 5 60

Foreign Lands and Miss. Stations. — North
China Mission, friends, for boys' school,
144.08, do. for girls' school, 193.66; Oroo-
miah, Persia, — A little Nestorian boy's
dying gift, — a hatchet, — 2.47; Point st.,
Charles, Canada East, Juv. Miss. sewing
class, for sch. in East Turkey, 15; 355 21

2,077 91

Donations received in June, 24,371 41
Legacies, 5,712 07
30,083 48

TOTAL from Sept. 1st.,
1865, to June 30th, 1866, 312,941 17

DONATIONS FOR THE NEW MISSIONARY
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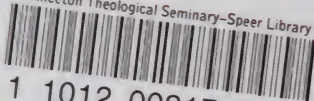
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after, — 8,929 09

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